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Philip, Hermann
Arabic grammar

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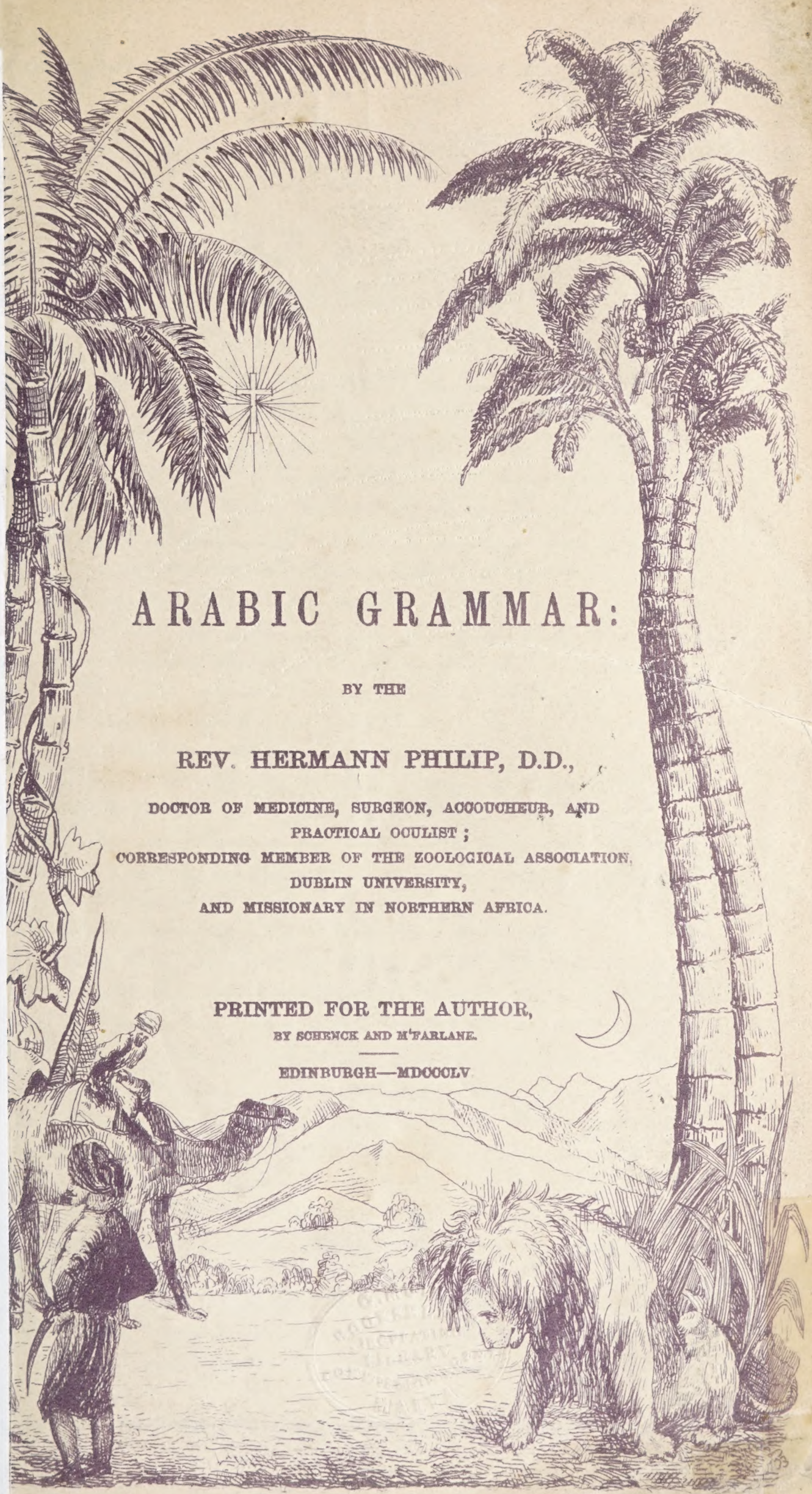

ARABIC GRAMMAR:

BY THE

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Preface.

The object of the present Grammar is to excite an interest and to facilitate the study of the Arabic language. Several Arabic Grammars have already been published in England and on the Continent, some of which have been compiled most laboriously and by men of learning, all do great credit to their respective Authors, and will be found exceedingly useful; but the most of these Grammars are too voluminous for some, too learned for others, whilst they are at the same time expensive.

The very learned compilation of these Grammars the innumerable rules and still more innumerable exceptions which they contain, have made many a Student shrink from the study of that Language, which is spoken by a world of no less than Eighty Millions of human beings, the most of whom are living in total ignorance and superstition, and whose rise in a moral respect seems to depend entirely upon the philanthropic enterprises of a Christian world.

In order to represent the study of the Arabic language neither as impossible nor too profound, the following Grammar has been compiled and written by the Author in the simplest manner consistent with completeness of sense. The rules given, are few and plain, the examples many and easy to be understood, all translations have been given as literally as possible, whilst in many instances the exceptions have been only alluded to, with the observation that practical application alone is the best means to become familiar with them.

The Student will observe that the general principles of Grammar, applicable to the most languages, have been left out altogether in order to condense the

work, as every one who will study the Arabic language has no doubt previously become acquainted with them, viz: to know what is a verb, a noun etc: etc:

The letters of the language will appear very strange and difficult at first sight, but a few hours attentively employed will suffice to form a perfect acquaintance with the characters, points, accents and vowels. The student should accustom himself at once to read and write every Arabic word in it's own character, and it will soon become as familiar to him as that of his own language.

For the study of the Arabic manuscripts it is indispensable to have a native teacher, and it requires both perseverance and mind. Though, there are only a few works referring to History and the Mahomedan religion, which are of any interest, the others on Medicine, Chemistery, Geography etc., are of no other service except for the language, the contents of them reflect the ignorance of former ages, combined with certain fancies and superstitions. The words of a teacher of the Author are well worthy of observation "seek not to find any thing useful, except language, in the Arabic manuscripts; you waste your time and lose your eyes by studying them; but if you will do good to the Arabic world, set to work immediatly on your acquaintance with the Arabic language, and supply the Arabic world with a new literature, their own makes them fools, but yours will make them wise"

The student will find it difficult to obtain any manuscripts, but those works, worthy of any attention have all been printed within the last few years; the most complete Catalogue is the

"Bibliotheca Orientalis"

by. J. H. Jenker. D. Ph.. Leipzig publ. by Englemann

1846.

Desirous to issue the present work at a very moderate price, and as the printing of a work containing so much of the Arabic text would have been very expensive the Author has written the whole of the work from which this the fac-

similr has been printed; and the Author will feel himself fully repaid for his labours if he accomplishes the object to excite an interest in the study of that important language, and will rejoice to see the present work followed up by many more able and more advanced of the same nature.

Edinburgh, September 1st 1855.

Chapter I

The Arabic language has Twenty Eight letters which are all consonants.

The Arabic like all other Semitic languages is read and written from the right to the left.

In numeration the Arabs adopt the same method as we do.

٠ ٩ ٨ ٧ ٦ ٥ ٤ ٣ ٢ ١

٥ 9 8 7 6 5 4 4 3 2 1

Example of Addition

9 4 5 3	٩٤٥٣
٥ 7 3 6	٠٧٣٦
8 3 1 4	٨٣١٤
1 7 6 9	١٧٦٩
20272	٢٠٢٧٢

Alphabet

Names of letters	initial	medial	final	isolated	value	Notes of Bardaisan	cor. Hebrew	cor. Syriac
Alef	ا	ـا	ـا	ا	a		א	ܐ
Ba or bé	ب	ـبـ	ـب	ب	b		בּ ב	ܒ ܒ̈
Ta or té	ت	ـتـ	ـت	ت	t		ת	ܬ
Tha or thé	ث	ـثـ	ـث	ث	th		ת	ܬ
Djim	ج	ـجـ	ـج	ج	dj		ג	ܓ
Hha	ح	ـحـ	ـح	ح	hh		ה	ܗ
Khha	خ	ـخـ	ـخ	خ	kh		ח	ܚ
Dal	د	ـد	ـد	د	d	ذ	ד	ܕ
Dsal	ذ	ـذ	ـذ	ذ	ds	ذ	ד	ܕ
Ra	ر	ـر	ـر	ر	r		ר	ܪ
Zain	ز	ـز	ـز	ز	ss		ז	ܙ
Seen	س	ـسـ	ـس	س	s		ש	ܣ
Sheen	ش	ـشـ	ـش	ش	sh		ש	ܫ
Tod	ط	ـطـ	ـط	ط	t		ט	ܛ
Dhod	ض	ـضـ	ـض	ض	dh			
Jaw	ط	ـطـ	ـط	ط	J		ט	ܛ
Jsaw	ظ	ـظـ	ـظ	ظ	Js			
Ain	ع	ـعـ	ـع	ع			ע	ܥ
Chra-in	غ	ـغـ	ـغ	غ	xp			
Fa	ف	ـفـ	ـف	ف	f	ف	פּ ף	ܦ ܦ̈
Qof	ق	ـقـ	ـق	ق	q	ف	ק	ܩ
Kaf	ك	ـكـ	ـك	ك	k		כּ כ	ܟ ܟ̈
Lam	ل	ـلـ	ـل	ل	l		ל	ܠ
Mim	م	ـمـ	ـم	م	m		מ	ܡ
Noon	ن	ـنـ	ـن	ن	n		נ	ܢ
Ha or hé	ه	ـهـ	ـه	ه	h		ה	ܗ
Vass	و	ـو	ـو	و	v		ו	ܘ
Ya or ye	ي	ـيـ	ـي	ي	y		י	ܝ
Lam-Alef	لا	ـلا	ـلا	لا	la			

From this alphabetical table the student will observe that the different forms of the letters are only modifications. Their forms are modified by cutting them short of their appendages, or by prefixing a connecting short line. In fact it is the same method which is pursued in other languages. The following example will serve as an illustration. In the word moon are contained the letters m o o n; now to combine these letters it is necessary to add small lines of union, which we shall mark here with points viz: m-o-o-n, so in the Arabic يكتب he shall write

There are Twenty Two letters in the Arabic Alphabet which can be united with their preceding letters as well as with those that follow them viz بتثجحخسشصضطظعغفقكلمنه

But there are six letters which can be united only to their preceding ones viz ا د ذ ر ز و or اغنام (sheep) اربع (four)

Divisions of Letters.

The letters of the Arabic language are divided in 3 classes.

I. 1 Guttorals ا ح خ ع غ 2 Labials ب ف م و

3 Palatals ج ق ك ى 4 Dentals ت ث د ذ ط ظ ل ن

5 Linguals ر ز س ش ص ض

II 1 Solar (شمسية) ت ث د ذ ر ز س ش ص ض ط ظ ن

2 Lunar (قمرية) ا ب ج ح خ ع غ ف ق ك ل م ه و ي

When the first letter of a word is a solar letter and is preceded by the article ال the ل is not pronounced and the solar letter is doubled by placing a ّ (Teshdeed) over it. ex. الربيع Errabia (the spring) الصابع Ezzaba (the finger)

III 1. Radicals ث ج ح خ د ذ ر ز ط ظ ص ض ع غ ق ش ه

2 Seviles ا ب ت س ف ك ل م ن و ي

Servile letters are often employed as Radicals; but Radicals seldome as Seviles. The Servile letters ا ت س م ن و ي are those which are employed for the formations of numbers, persons, genders, moods etc: etc: A thorough acquaintance with these divisions of letters will greatly facilitate the study of the language and

therefore every student should make himself thoroughly acquainted with them.

Chapter II

The Vowels. The vowel sounds are oppressed by three signs viz ـَ ـِ ـُ

1. Fatha (فتحه) بَ, this sign is always placed above the letter and corresponds with ā sound of modern languages, and with the Kametz ـָ and the Pathakh ـַ of the Hebrew.

2. Kesra (كسره) بِ, this sign is always placed under the letter and corresponds with either the E or I sound of modern languages and with the Segol ـֶ or Khirik ـִ of the Hebrew.

3 Dhomma (ضمه) بُ, this sign is like the Fatha always placed above the letter, and corresponds with the O or U sound of modern languages, and with the Kholem ـֹ or Kibbuts ـֻ of the Hebrew.

When the Fatha is followed by an ا, it's sound is that of ā as in, bad, ex: باب bābe (door) كلام Klāme (word).
When it is follod by a ي, then it is pronounced with a sound between A and E as in way, ex: بَيت bayt (house);
When it is followed by a و, then it takes a sound nearly between A and O as in saw, ex: صَوم ṣāom (fast).
The sound of Kesra varies between E and I as in Jenus, ex: عِدل ēdl (Justice); but when it is under the last syllable of a word or under ي then it is always pronounced like a pure i (i.e = ee) as in meet, ex حكيم khakeem (Doctor) وادِيان vayeedan (vallys, rivers)
The sounds of Dhomma varies between O and U as in put and use ex: موت mut (death) يُوقِنُونَ yūqinūna they have assurance.

In the States of Barbary the above three vowels are

often called Nesba نصبة, Khafta خفطة, Refa رفعة
from these the تنوين (Tanuin) have their names.
The Tanuin are the above vowel sounds followed by ن i.e. the n sound, and they are marked by doubling the respective vowel sign ex: بً (ban) بٍ (bin) بٌ (bun)
Their names are: — نصبتين Nesbatin, خفطتين Khaftatin, رفعتين Refatin. To these vowels we may still add the three vowel-letters ا و ي which have the full value of a u i when not affected by an other vowel sound, and they are called fixed letters, because their sound is fixed by a preceding correspondend vowel sign. ex طِرَاطٌ Zirāta (way) تَكُون tekūn (I shall be) فِي fi (in)

The student should commence to spell aloud and pronounce distinctly every letter and vowel sound.

Exercise 1.

Alef Fatha اَ ā, Be Fatha بَ ba, Te Fatha تَ ta,
The Kesra ثِ thi, Djim Kesra جِ dji, Khe Kesra خِ khi
Kha Doma خُ Khoo Dal Doma دُ du Dsal Doma ذُ Dsu etc.

اَ بَ تَ ثَ جَ حَ خَ دَ ذَ رَ زَ سَ شَ صَ ضَ طَ ظَ عَ غَ
اِ بِ تِ ثِ جِ حِ خِ دِ ذِ رِ زِ سِ شِ صِ ضِ طِ ظِ عِ غِ فِ قِ كِ
اُ بُ تُ ثُ جُ حُ خُ دُ ذُ رُ زُ سُ شُ صُ ضُ طُ ظُ عُ غُ فُ قُ كُ لُ مُ نُ هُ وُ يُ
بَا بُو بِي قَا تُو تِي فَا فُو فِي مَا مُو مِي
بًا بٌو بٍي تًا تٌو تٍي فًا فٌو فٍي مًا مٌو مٍي
اَبٌ اَبِي اَبِكَ اَبُ اِبْنٌ اِبْنِي اِبْنَكَ اِبْنُهُ بَابٌ
غَزَالٌ خَلَصَنِي قُرُونٌ تُحَارِبُونَ

Orthographic signs

The Arabic language has Five Orthographic signs:
1 Secoon سكون ـْ, 2 Teshdeed تشديد ـّ, 3 Medda مدّة ـٓ
4 Elozla وصلة ـٰ, 5 Hamsa همزة ـٔ.

1. Secoon سكون signifies quiet, rest, pause; the letter upon which this sign is placed can bear no vowel and

is shortened in its value, it indicates also the separation of sylables, ex الرَّحْمَٰن Errahh-mani (the merciful)

2. Teshdeed تشديد ; this sign doubles the letter over which it is placed, ex خَلَّصَ Khallaza (he saved)

3. Madda مدّة ; signifies either extension or union; it is placed over the figure Alef and lengthens the ā sound thereof; ex آمن āmmēn (believe); it is generally found over the Alef before a Hamiša, and then it indicates the suppression of an Alef ex: سمآء Sma' (heaven)

4. Hosla وصل ; signifies union or conjunction; it is found only upon the initial Alef or Alef of the article ال by which the Alef becomes mute and the letter which follows it is united with its antecedent letter. ex فِي الْبَحْرِ filbahhar instead of fi-el-bahhar (in the Sea).

5. Hamiša همزة, signifies sharp or pricking; it is pronounced very sharp and short when it stands above or under Alef ex: أَنْ ān إِنْ in آنّ ; it is often employed instead of an Alef ex: يَأْمَنُ instead of يَامَنُ (he believes); when it stands at the end of a word and is preceded by either ا, و, ي, it is likewise considered as an Alef ex مَآ instead of مَا (water) شَيْءٌ instead of شيا a thing; when it stands above و or ي it indicates that these letters have taken the place of Alef ex: يُؤْمِنُ (he believes) instead of يَامِنُ, ايْزُرُ instead of يَزُرُ (he girds).

Exercise II

١ قُلْ هُوَ ٱللَّهُ أَحَدٌ ٢ ٱللَّهُ ٱلصَّمَدُ ٣ لَمْ يَلِدْ

1 say he God one 2 God the Eternal 3 begetteth not

Koran Ch. CXII { وَلَمْ يُولَدْ ٤ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

and not 4 is begotten and not one like to him shall be

Syllables. Syllables are either simple or compound
they consist either of two eg: قُل (say) or of three
letters eg: كلب (dog) بيت house.
The compound sylables are distinguished by the تشديد
وغنين سكون and .
Words of three letters form either one or two sylables
eg قلب (1) heart, بغا (2) shell, ولد (1) boy.
Words of four letters from generally two sylables
eg: قادر (2) capable, دلال (2) auctioneer.
Words of five letters form either two or three sylla-
bles eg اشتعل (3) to blaze عصفور (2) (bird).

Exercise III

رجل	بعيد	طريق	ايام	عشر	سنة	علم
man	far	way	days	ten	year	he taught
فرحا	قبر	حكمة	حكيم	حاكم	عظيم	خلاص
joy	grave	wisdom	Doctor	judge	magnificent	salvation
مطر	لفظ	الدنيا	غضب	موضع	مرسى	سعيد
rain	pronunciation	Universe	angry	place	harbour	happy

الصبر مفتاح الفرح
hope is the key of joy

قبل ميلاد المسيح
before the birth of Christ

بعد ميلاد المسيح
after the birth of Christ

ابونا الذي في السموات ليتقدس اسمك, لتات
ملكوتك لتكن مشيتك كما في السماء وعلى
الارض خبزنا كفافنا اعطنا اليوم, واغفر لنا
خطايانا كما نغفر نحن لمن اخطاء الينا, ولا

تدخلنا في التجارب لكن نجّنا من الشرير
لان لك الملكوت والقدرة والمجد الي الابد
امين ٥

The Article. The Arabic language has one article only viz the definite article ال El when this article is wanting before a noun, the indefinite article is indicated. كتاب a book الكتاب the book. حمار an ass, الحمار the ass.

انا نشتري حصان I will buy a horse.
اشتري الحصان buy thou the horse.

The Arabic language has three parts of speech only viz 1 the Verb فعل, 2 th Noun اسم, 3 the Particle حرف, and from these all the others are formed.

Chapter III

The Verb. The Arabic verb has two tenses, the past الماضي, and the future المستقبل; the latter tense serves at the same time for the present الحال or الحاضر; for the formation of other tenses and the different moods the Arabs prefix, affix, or insert other letters which they call Particles حرف.

In order to conjugate a verb it is necessary to know its root (اصل) which is allways the third person singular of the preterit, it consists either of three, four, and rarely of five letters, generally radicals اصلية.

Verbs are either Primitive or Derivative, the former consist of the letters of the root, the

latter is formed by the addition of one or more of the servile letters ا س ت ن .

The primitive Verbs are divided into Perfect, (سالم) and Imperfect (غير سالم) verbs. The perfect verb is either triliteral or quatriliteral, it cannot have less than three and no more than four letters.

The imperfect verb is divided into four classes:

1 Those verbs of which the root has only two letters, and the second radical bears a Teshdeed ّ, they are called الاصمّ ex: حبّ يحبّ (to love).

2 Those whose first radical is a quiescent letter, they are called المثال ex: وزن يزن (to weigh).

3 Those whose second radical is a quiescent letter, they are called الاجوف ex: زار يزور (to visit).

4 Those whose third radical is a quiescent letter, they are called الناقص ex: شفي يشفي (to cure); to these may be added still a double imperfect verb viz such as has two quiescent letters ex:

حيي يحيي (to contain).

The Arabic verb has three numbers viz 1, the singular المفرد 2, the Dual المثني 3 the Plural الجمع

There are three persons like in other languages 1 person المتكلم 2 المخاطب 3 الغايب , and these three persons are formed either by prefixing or affixing the abbreviated personal pronouns, of which we shall give here a table:

affixes to the preterit		prefixed to the future	
singular	plural	singular	plural
ي ت ا	نا تم هم	ي ت ا	ن ت ي
			affixes.
			ا وا ا وا ا وا

Conjugation of the Verb.

The third person of the Preterite and the Future show to which conjugation the verb belongs. The verb is conjugated by commencing with the third person Preterit.

The Arabic verb has, properly speaking, only one conjugation, which however varies according to the vowel by which is is affected.

The Trilitteral verb has six variations viz:

1. Second radical of the preterit 3 pers. sing: has fatha and second radical of 3 pers. sing: of the future has Dhomma ex جَلَسَ يَجْلِسُ (to sit)

2. Second radical of the preterit the same as above No 1, but the 3 pers. sing. fut. has Kesra under the second radical ex قَبَلَ يَقْبِلُ (to receive).

3. Second radical both in 3 pers. sing. preterite & future have fatha ex: ذَهَبَ يَذْهَبُ (to be diligent).

4. Second radical of 3 pers. sing. Preterit has Kesra, and second radical of 3 pers. sing future has fatha ex حَضِرَ يَحْضَرُ (to be present).

5. Second radical both of 3 pers sing. pret: and 3 pers. sing. fut. have Kesra ex سَوِيَ يَسْوِيُ (to be similar or alike)

6 Second radical both of 3 pers: sing: pret: and 3 pers: sing: fut have Dhomma ex حَسُنَ يَحْسُنُ (to be beautiful.)

The first three of these are the most common, the fourth occurs often, the fifth and sixth but rarely except in the Koran.

The Arabic verb has an Active and a Passive voice.

The first radical of the passive voice is affected by shorrrra ـَ and the second by kesra ـِ
eg: active قَتَلَ يَقْتُلُ (to kill) eg pas: قُتِلَ يُقْتَلُ (to be killed)

The verb فعل is the example or standard-form of the Arabic verb, and corresponds with the פעל of the Hebrew; the Arabs call it ميزان, and from it they call the first radical of the verb ف fa, the second ع a-in, the third ل lam.

Table I

Paradigm of the verb فعل (to make)

No. of Numbers	Active voice Preterit Singular masc:	Singular comm:	Singular fem:	No. of Numbers	Passive voice Singular masc:	Singular comm:	Singular fem:
3	فَعَلَ		فَعَلَتْ	3	فُعِلَ		فُعِلَتْ
2	فَعَلْتَ		فَعَلْتِ	2	فُعِلْتَ		فُعِلْتِ
1		فَعَلْتُ		1		فُعِلْتُ	
		Dual				Dual	
3	فَعَلَا		فَعَلَتَا	3	فُعِلَا		فُعِلَتَا
2		فَعَلْتُمَا		2		فُعِلْتُمَا	
		Plural				Plural	
3	فَعَلُوا		فَعَلْنَ	3	فُعِلُوا		فُعِلْنَ
2	فَعَلْتُمْ		فَعَلْتُنَّ	2	فُعِلْتُمْ		فُعِلْتُنَّ
1		فَعَلْنَا		1		فُعِلْنَا	
			Future				
		Singular				Singular	
3	يَفْعَلُ		تَفْعَلُ	3	يُفْعَلُ		تُفْعَلُ

Continuation of Table I

	Singular			Plural		
	masc:	com:	fem:	masc:	com:	fem:
2	تَفْعَلُ		تَفْعَلِينَ	تَفْعَلُونَ		تَفْعَلْنَ
1		أَفْعَلُ			أَفْعَلُ	
		Dual			Dual	
3	يَفْعَلَانِ		تَفْعَلَانِ	يَفْعَلَانِ		تَفْعَلَانِ
2	تَفْعَلَانِ			تَفْعَلَانِ		
		Plural			Plural	
3	يَفْعَلُونَ		يَفْعَلْنَ	يَفْعَلُونَ		يَفْعَلْنَ
2	تَفْعَلُونَ		تَفْعَلْنَ			
1		نَفْعَلُ			نَفْعَلُ	
		Imperative				
	Singular					
2	اِفْعَلْ		اِفْعَلِي			
	Dual					
2		اِفْعَلَا				
	Plural					
2	اِفْعَلُوا		اِفْعَلْنَ			
		Participle				
	Singular			Singular		
	فَاعِلٌ		فَاعِلَةٌ	مَفْعُولٌ		مَفْعُولَةٌ
	Dual			Dual		
	فَاعِلَانِ		فَاعِلَتَانِ	مَفْعُولَانِ		مَفْعُولَتَانِ
	Plural			Plural		
	فَاعِلُونَ		فَاعِلَاتٌ	مَفْعُولُونَ		مَفْعُولَاتٌ

the passive voice has no Imperative

Note. the first person singular future takes generally a ن before it instead of the ا ; and the three persons plural of the future are generally formed by the affixed و ; The above table is classical. (page 9)

Table II

Verb كتب to write vulgar form

Preterit

Singular				Plural		
	masc:	comm:	fem.		masc	comm:	fem.
3	كتب		كتبت	3		كتبوا	
2	كتبت		كتبتي	2		كتبتم	
1		كتبت		1		كتبنا	

Future

3	يكتب		تكتب	3		يكتبوا	
2	تكتب		تكتبي	2		تكتبوا	
1		نكتب		1		نكتبوا	

Imperative

2	اكتب		اكتبي	2		اكتبوا	

Participle pres:

	كاتب		كاتبه		كاتبين		كاتبات

Participle pass:

	مكتوب		مكتوبه		مكتوبين		مكتوبات

Verbs to be conjugated according to Variation 1. (see page 10)

دخل يدخل	to enter	هرب يهرب	to flee
خدم يخدم	to serve	قلب يقلب	to revolt
صبر يصبر	to wait	كفر يكفر	to detest
خرج يخرج	to go out	شتم يشتم	to injure
صدق يصدق	to be just	نصف ينصف	to divide
غفر يغفر	to forgive	نقل ينقل	to transport

Verbs to be conjugated according to variation 2.

قبل يقبل	to receive	قسم يقسم	to divide
عمل يعمل	to make	فكر يفكر	to think
كذب يكذب	to lie	مسك يمسك	to take
سعف يسعف	to help.	عرف يعرف	to know

Verbs conjugated according to var: 3.

جهل يجهل	to be negligent	سمح يسمح	to permitt
سطح يسطح	to touch	فتح يفتح	to open
ذعر يذعر	to scorn	نصح ينصح	to admonish

Verbs conjugated according to var 4.

حفظ يحفظ	to preserve	علم يعلم	to know

Table III

Showing the six variations with their vowels.

Example		Model	
خَضَعَ يَخْضَعُ	to subject oneself	يَفْعَلُ	فَعَلَ
كَسَبَ يَكْسِبُ	to gain	يَفْعِلُ	
رَحِمَ يَرْحَمُ	to store	يَفْعَلُ	
حَسِبَ يَحْسِبُ	to resemble	يَفْعِلُ	فَعِلَ
حَضِرَ يَحْضُرُ	to be present	يَفْعَلُ	
حَسُنَ يَحْسُنُ	to be beautiful	يَفْعُلُ	فَعُلَ

The quatriliteral verb has for its model the verb فَعْلَلَ, the two first are called ف fa, the third ع a-in. and the fourth ل lam. It has only one form of conjugation; it's Preterit has the Fatha upon the first and third letters, and the Sccon upon the Second and fourth, but very often the fourth beans

also a fatha. In the future the prefixed ي ت ن take the Dhomma, the first radical the fatha the second the Secoon the third the Kesra and the fourth the Secoon; these verbs have no alef before them in the Imperative; the active participle is formed by prefixing a mim effected by Dhomma and the third radical has a Kesra.

the participle passive is formed the same as the active, except that the third radical is effected by Dhomma instead of Kesra as in the active. eg:

Table III

Preterit

Singular		Plural	
3	دَحْرَجَ	3	دَحْرَجُوا
2	دَحْرَجْتَ	2	دَحْرَجْتُم
1	دَحْرَجْتُ	1	دَحْرَجْنَا

Future

3	يُدَحْرِجُ	3	يُدَحْرِجُوا
2	تُدَحْرِجُ	2	تُدَحْرِجُوا
1	نُدَحْرِجُ or اُدَحْرِج	1	نُدَحْرِجُوا

Imperative

2	دَحْرِجْ	2	دَحْرِجُوا

Participle act.

masc:	مُدَحْرِجٌ	مُدَحْرِجِين
fem.	مدحرجة	مدحرجات

Participle pass:

masc:	مُدَحْرَجٌ	مُدَحْرَجِين
fem.	مدحرجة	مدحرجات

Quatriliteral verbs to be conjugated according to the above rules and example:

زعزع يزعزع	to be agitated
زلزل يزلزل	to tremble
تلمذ يتلمذ	to make disciples
سرسب يسرسب	to doubt
برهن يبرهن	to demonstrate

Chapter IV

Quiescent and Imperfect Verbs (غير سالم) [see page 9]

Class I. الاصمّ is conjugated like the regular triliteral verb; but it has three variations.

1, with fatha upon the first radical in 3 pers: sing: masc: of the Preterit and Dhomma upon the same letter of the Future.

2, 3 pers. singl: masc: of the Preterit as above but the first radical of the Future has a Kesra.

3 both 3 pers. singl masc. of the Preterite and Future have fatha upon the first radical.

Table V

Example of the above three classes دقّ يدقّ to knock

Preterit

	Singular		Plural
	masc.	com. fem.	Common
3	دَقَّ	دَقَّتْ	دَقُّوا
2	دَقَقْتَ	دَقَقْتِ	دَقَقْتُمْ
1	دَقَقْتُ		دَقَقْنَا

Future

Singular		Plural	
يَدُقُّ	3	يَدُقُّوا	3
تَدُقُّ	2	تَدُقُّوا	2
أَدُقُّ	1	نَدُقُّوا	1
etc.		etc.	

Sometimes for Euphony's sake ن or ي is inserted between the last radical and aspired letters. eg: رَدَّيْنا we restored instead of رَدَّنا دَقَّيْنا we knocked instead of دَقَّنا

The following verbs are of the above class.

Variation 1. رَدَّ يَرُدُّ to restore

ضَرَّ يَضُرُّ	to damage	سَدَّ يَسُدُّ	to bung
لَمَّ يَلُمُّ	to gather	عَدَّ يَعُدُّ	to number
شَقَّ يَشُقُّ	to visit	صَدَّ يَصُدُّ	to impede

Variation 2. دَلَّ يَدُلُّ to indicate

حَقَّ يَحُقُّ	to convene	فَكَّ يَفُكُّ	to untie
شَكَّ يَشُكُّ	to doubt	زَلَّ يَزِلُّ	to lie
لَفَّ يَلُفُّ	to involve	كَسَّرَ يُكَسِّرُ	to drive away.

Variation 3 بَحَّ يَبُحُّ to become

عَضَّ يَعُضُّ	to bite	شَقَّ يَشُقُّ	to split
حَضَّ يَحُضُّ	to provoke	حَشَّ يَحُشُّ	to make hay
نَفَّ يَنُفُّ	to distil	عَرَّ يَعِرُّ	to roar.

Class II. The verbs of this class are Sub-divided into three classes and their respective conjugations.

Their roots have either ا و ي, either as first, second or third Radical.

They are I. Assimilated verbs (المثال) i.e. such as the first Radical of which is either و or ي.
II Concave verbs (الاجوف) i.e. such as the second Radical of which is either و or ي.
III Defective verbs (الناقص) i.e. such as the third Radical of which is either و or ي.
There is a fourth one which is called the Hamsa verb, i.e. where instead of ا the ء is found either at the beginning, middle or end of the root. eg. سءل instead of سال.

I Assimilated verb; it is so called because in its conjugation it is similar to the triliteral regular verb. The first letter of its root is a quiescent letter, and most frequently و sometimes ا and seldom ي.
It has three various conjugations
1. with Fatha in 3 pers. sing. masc: pret, and Kesra under the second radical in the future, in the latter tense it loses the و; the Imperative does not take the initial ا and the Participles active and passive are formed like in the triliteral regular verb.
eg. pret: وَضَعَ fut: يَضَعُ imp: ضَعْ to place.
The following verbs belong to the same conjugation:
وزن to weigh, وصل to join وعد to promise
وجب to convene, وقف to pause ورث to inherit
وهق to love, وقع to fall وهب to bestow.
2. In the preterit of this conjugation the و is retained as in the foregoing; but in the future

the و is retained when it is preceded by a ـُ as is the case in the passive voice ex:

pret: وُلِدَ fut: يُولَدُ to be born

وُزِنَ يُوزَنُ to be weighed

but also the following Verbs retain the و in the future:

وجع يوجع to suffer pain

وحشر يوحشر to dishearten or to be cast down

ورم يورم to swell or puffed up

etc: etc: etc:

When the و is preceded by ـِ then the و is changed into ي ex مِيثَق confidence instead of وِثَق from the verb وثق to confide, مِيزَان a balance instead of وِزَان from the verb وزن to weigh.

When the first Radical is ي and it is preceded by ـُ then the ي is changed into a و; ex. يُسِرَ يُوسَرُ to be made easy.

The Imperative of this conjugation sometimes has and sometimes has not the initial ا.

3. The first Radical of this conjugation is ا which is retained in the future, even sometimes in the passive form; the Imperative is formed like the foregoing sometimes with, sometimes without ا. the participle active varies sometimes. ex.

pret: اخذ fut: ياخذ imp. خذ part. act. اخذ part pas: ماخوذ

pret: امن fut: يامن imp امن part. act. مومن part pas. مامون

The following verbs are of the same conjugation.

اكل to eat اجر to pay (salary &c.)

ازن to permitt. اخذ to take

II. Concave Verb. The second Radical of this class of verbs is either و or ا.

It has three conjugations.

1. In this conjugation it retains generally the ا in the preterite 3 pers. sing and plur: only, in the other persons of the preterit the ا disappears; in the future the ا is changed into و;
The Imperative is without the initial ا (alef) and loses the quiescent letter in the 2 pers. singl;
The present participle is formed by placing a ی and ـِ after the second radical;

ex: pret دام fut: یدوم imp: دم part: دایم to continue
pret داق fut یدوق imp: دق part دایق to taste

The following verbs belong to this conjugation

ضان to presume قال to say جاز to pass
مات to die شاف to see راح to go
خان to betray باس to kiss زار to visit

2 In this conjugation the preterit undergoes the same changes as in the foregoing, but in the future the ا changes into ی with Kesra before it instead of وُ.

ex: pret: دان fut: یدین imp دین part: داین to judge
باد ، بیبد ، بید باید to perish.

The following verbs belong to this conjugation:

صاد to hunt باع to sell جاب to bring
طاع to obey طاب to be well زاد to encrease
قاس to measure عان to help عاش to exist

3 In this conjugation the second radical of the 1 and 2 pers. sing and plur of the preterite has often Kesra; in the future the ا is retained.

ex: pret بان fut: یبان imp. بان part: باین to show
سال یسال سئل سایل to ask

This verb has fatha instead of Kesra in the preter:

The following verbs belong to this conjugation.

نال to receive ضاع to lose oneself راق to be pious

III Defective Verbs. The third Radical of this class of verbs is either و or ي and sometimes ا. It has four various conjugations.

1. Those whose third Radical is ي and affected by ـِ ; in the future the last Radical has ـٖ
The Imperative has the initial ا ;
The active participle is formed by placing an ا after the first Radical
The passive participle has مُ before the first Radical.
eg: pret. شَفَى fut: يَشْفِي imp: اشْفِ part. شافٍ to cure,

The following verbs belong to this conjugation:

رمى to throw قضى to judge مضي to walk
رخى to loosen سقى to water حكى to relate
بدي to begin بلى to trouble فدى to redeem

Those whose last Radical is ا are included in this form of conjugation eg:

pret اضا fut يضي to illuminate
اوا يأوي to be hospitable

2. Those which have ـَ both in the preterit and in the future eg:

pret: رجَا fut: يرجَا imp ارجَا part راجٍ to hope

The following verbs belong to this conjugation:

راى to see رعى to pasture قرا to read.

3. Those which have ـِ under the Second Radical both in the preterit and future.
eg: pret. بكِي fut: يبكِي imp: ابكِ part. باكٍ to weep.

The following verbs belong to this conjugation:
بطئ to be late جا to come رضي to be satisfied.
N.B. This conjugation has — under the last Radical in the preterit and ـِ over the last Radical in the future.
ex: pret. دفئ fut يدفئ imp. ادفئ part دافئ to warm one=self.
The following verbs belong to this conjugation.
نقي to purify oneself نسي to forget عمي to faint.
There is an other class of verbs which is called Double defective verbs viz: such which have two Quiescent letters in the root; they are conjugated like the first conjugation of this class, the defective verbs ex:
كوي to cauterize لوي to be sensual بوي to stink.
For the formation of the passive voice of the verbs of the above three classes and their respective conjugations, the same rules are applicable as those of the regular verb, viz:
The passive of the Triliteral verb is formed by placing in the preterit a ـُ upon ف, Kesra ـِ under ع and ـُ upon ل;
In the future ـُ upon the prefixed Feminiles ي ت ذ, ـّـُ upon the first Radical ـّـِ upon the second and ـُ upon the third.
ex: ضَرَبَ to beat يُضَرَّبُ to be beaten يُضَرِّبُ
حَكَمَ to judge يُحَكَّمُ to be judged يُحَكِّمُ
كَفَرَ to detest يُكَفَّرُ كُفِرَ to be detested يُكَفِّرُ
The passive of the quatriliteral verb is formed by placing ـُ upon the first ـِ upon the second ـِ under the third and ـُ upon the fourth Radical.

In the future the forespiz takes ـَـ the first Radical ـ , the second ـُـ the third ـِـ and the fourth ـْـ

ex: بَرْطَلَ to bribe يُبَرْطِلُ to be bribed.

Imperfect and quiescent verbs are subjected to the same rules, and in their transition from the active to the passive form affected by the same canons.

The various forms of the Arabic Verb have been much multiplied since Grammarians have begun to speculate how the Arabic language might be placed in the most difficult form before the eyes of the public, and many writers of the learned world of the Arabs, if they deserve the name learned, have forced as it were the most of these forms into their writings. There are no less than fifteen forms, as will be seen from the next Paradigm; however only Eight of them are used, though the rest are also met with in the Koran and works of other Arabic Writers. All these forms vary in their significations as shall be pointed out hereafter.

Note. Modern Grammarians have given supplements to the Arabic verb viz: of those moods and tenses which are wanting in the Arabic: as the perfect of the Indicative, the Subjunctive, Infinitive, Gerund & Supine; they are employed to a certain degree by Arabic writers, but as there are more exceptions than rules, it is only practice which can enable the student to transform

Paradigm of the Conjugation of the Triliteral Verb.

Table VI

No. of Form	Active Voice: Preterit	Future	Imperative	Participle	Verb. Noun	Passive Voice: Preterit	Future	Participle
1	فَعَلَ	يَفْعَلُ	اُفْعُلْ	فَاعِلٌ	changeable	فُعِلَ	يُفْعَلُ	مَفْعُولٌ
2	فَعَّلَ	يُفَعِّلُ	فَعِّلْ	مُفَعِّلٌ	تَفْعِيلاً	فُعِّلَ	يُفَعَّلُ	مُفَعَّلٌ
3	فَاعَلَ	يُفَاعِلُ	فَاعِلْ	مُفَاعِلٌ	مُفَاعَلَةً	فُوعِلَ	يُفَاعَلُ	مُفَاعَلٌ
4	أَفْعَلَ	يُفْعِلُ	أَفْعِلْ	مُفْعِلٌ	أَفْعَالاً	أُفْعِلَ	يُفْعَلُ	مُفْعَلٌ
5	تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلْ	مُتَفَعِّلٌ	تَفَعُّلاً	تُفُعِّلَ	يُتَفَعَّلُ	مُتَفَعَّلٌ
6	تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعَلْ	مُتَفَاعِلٌ	تَفَاعُلاً	تُفُوعِلَ	يُتَفَاعَلُ	مُتَفَاعَلٌ
7	اِنْفَعَلَ	يَنْفَعِلُ	اِنْفَعِلْ	مُنْفَعِلٌ	اِنْفِعَالاً	اُنْفُعِلَ	يُنْفَعَلُ	مُنْفَعَلٌ
8	اِفْتَعَلَ	يَفْتَعِلُ	اِفْتَعِلْ	مُفْتَعِلٌ	اِفْتِعَالاً	اُفْتُعِلَ	يُفْتَعَلُ	مُفْتَعَلٌ
9	اِفْعَلَّ	يَفْعَلُّ	اِفْعَلِلْ	مُفْعَلٌّ	اِفْعِلاَلاً	wanting	wanting	wanting
10	اِسْتَفْعَلَ	يَسْتَفْعِلُ	اِسْتَفْعِلْ	مُسْتَفْعِلٌ	اِسْتِفْعَالاً	اُسْتُفْعِلَ	يُسْتَفْعَلُ	مُسْتَفْعَلٌ
11	اِفْعَالَّ	يَفْعَالُّ	اِفْعَالِلْ	مُفْعَالٌّ	اِفْعِيلاَلاً	wanting	wanting	wanting
12	اِفْعَوْعَلَ	يَفْعَوْعِلُ	اِفْعَوْعِلْ	مُفْعَوْعِلٌ	اِفْعِيعَالاً	اُفْعُوعِلَ	يُفْعَوْعَلُ	مُفْعَوْعَلٌ
13	اِفْعَوَّلَ	يَفْعَوِّلُ	اِفْعَوِّلْ	مُفْعَوِّلٌ	اِفْعِوَّالاً	اُفْعُوِّلَ	يُفْعَوَّلُ	مُفْعَوَّلٌ
14	اِفْعَنْلَلَ	يَفْعَنْلِلُ	اِفْعَنْلِلْ	مُفْعَنْلِلٌ	اِفْعِنْلاَلاً	اُفْعُنْلِلَ	يُفْعَنْلَلُ	مُفْعَنْلَلٌ
15	اِفْعَنْلَى	يَفْعَنْلِي	اِفْعَنْلِ	مُفْعَنْلٍ	uncertain	wanting	wanting	wanting

Table VII

Paradigm of Quatriliteral Verbs.

Active Voice

	Verb. Noun	Participle	Imperative	Future	Preterit	
1	فَعْلَلَةٌ	مُفَعْلِلٌ	فَعْلِلْ	يُفَعْلِلُ	فَعْلَلَ	1
2	تَفَعْلُلٌ	مُتَفَعْلِلٌ	تَفَعْلَلْ	يَتَفَعْلَلُ	تَفَعْلَلَ	2
3	اِفْعِنْلَالٌ	مُفْعَنْلِلٌ	اِفْعَنْلِلْ	يَفْعَنْلِلُ	اِفْعَنْلَلَ	3
4	اِفْعِلَّالٌ	مُفْعَلِلٌّ	اِفْعَلِلَّ	يَفْعَلِلُّ	اِفْعَلَلَّ	4

Passive Voice

1		مُفَعْلَلٌ		يُفَعْلَلُ	فُعْلِلَ	1
2		مُتَفَعْلَلٌ		يُتَفَعْلَلُ	تُفُعْلِلَ	2
3		مُفْعَنْلَلٌ		يُفْعَنْلَلُ	اُفْعُنْلِلَ	3
4		مُفْعَلَلٌّ		يُفْعَلَلُّ	اُفْعُلِلَّ	4

In the study of these Verbal Tables it is absolutely necessary for the Student to make himself well acquainted with the Signification of the different forms, though it is difficult to give the exact sense of some of them in an occidental language.

his European thoughts into an Eastern Style. The application of the rules laid down by some European Grammarians shows to the Arab immediatly that it is the composition of a European, and that the Arabic of such a composition is a European and not an Arabian Arabic.

Chapter V.

The significations of the different forms of Verbs.

1. فَعَلَ ; it has a simple meaning, it may be either transitive or intransitive, and has like the most of the other forms an active and a passive voice, it expresses simply to do, to act, or to be acted upon. eg. ضَرَبَ he beat ضُرِبَ he was beaten.

2. فَعَّلَ its signification is, to cause an other to do or to act. eg. فَرِحَ he rejoiced (1st) فَرَّحَ he made (an other) to rejoice.

3. فَاعَلَ signifies a desire to do or to act upon. eg: قَتَلَ he killed, قَاتَلَ he seeks to kill. as in Koran chapter II. verse 8 يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ

"They seek to deceive God and those who believe but they only deceive themselves."

4. أَفْعَلَ signifies to cause something to be done or effected eg from خَرَجَ to go out and أَخْرَجَ to cause to come. Koran II. 20. الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

"Who has made to you the earth like a bed, and the heavens as a covering, and who has caused water to come down from heaven, and by it caused the fruits to come forth for your sustenance, therefore do not make any equals unto God, contrary to your knowledge."

4. تَفَعَّلَ properly speaking this is the passive

of the second forme; it corresponds with the התפעל of the Hebrew, and its general signification is reflective, ex. عَلَّمَ he taught, تَعَلَّمَ he taught himself. كَسَّرَ he broke تَكَسَّرَ he broke himself.

6 ـــــــ تَـ ـَـ ـَـ , this form has a reciprocative signification, i.e. an alternate engagement with an other or with others. ex. ضَرَبَ he fought تَضَارَبَ he fought (with others) عَلَّمَ he taught تَعَالَمَ he imparted instruction in order to receive instructions.

7 ـــــــ اِنْـ ـْـ ـَـ has nearly the same signification as the 5th ex. اِنْعَلَّكَ he lost himself.

8 ـــــــ اِتْـ ـْـ ـَـ the same as the former.

9 ـــــــ اِ ـْـ ـْـ ـَـ This form is only applicable to colour and deformity ex: اِصْفَرَّ he became yellow; اِحْدَبَّ to become hunchbacked اِضْعَفَّ to become lean.

10 ـــــــ اِسْتَـ ـْـ ـَـ signifies to seek or to implore for ... ex. اِسْتَعَانَ he sought or implored help, from عَانَ he helped.

Koran I. 4. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
"Thee do we worship and from thee do we seek aid."

The 11th 12th 13th 14th and 15th form signify generally the intensity of the action.

Note. In the Algerien dialect there is one form of 9th g into which an ا is inserted between the second and the last Radical ex: اِسْيَانَ to become miserably lacking, instead of اِسْيَنَ.

Chapter VI

المصدر

The abstract Noun of the Verb.

It indicates the action of the verb, without any relation to person or time, and is somewhat similar to our Infinitive.

The مصدر (Maṣdar) of the Transitive verb is formed by placing ـٌ upon the second Radical, eg: قَطْعٌ the cutting from قَطَعَ he cut.

The مصدر of the Intransitive verb is generally formed by inserting و between the second and third Radical eg: اكْوٌل the eating, from اكَلَ he eat etc:

There are other rules for the quatriliteral verbs, however there are four times as many exceptions as there are rules, and practise only can teach the application of the masdar in its proper place. eg: of its application حُكْمٌ حَكَمَ he judged judging. Very often it has the form of the present participle, eg: عَرَفَهُ مَعْرِفَةً he knew him knowing i.e with knowledge of him. From this it will be seen that it's signification and use is to reproduce the idea of the Verb.

Chapter VII

الاسم

The Noun

The Arabian Grammarians have classed the Nouns into simple or compound, primitive or derivative, and in Nouns of Time, Places, Instruments, Trades and Colours etc:

Primitive nouns are such as are not derived from other words as راس head يد hand.
Derivatives nouns are such which have their deri-vations from an other word; ex

كتاب book or writing from كتب he wrote
مفتاح key from فتح he opened &c.

These are again subdivided as
1st in Verbal nouns; these can either be primi-tive or derivative ex كذب a lie from كذب lied
مرض sickness from مرض he was sick. &c:
تعليم teaching (the) تسبيق advance (the) &c.

2d. Nouns of Instruments things & places.
ex مفتاح a key مغزل a spindle مجلس a sit.
محكمه a court of Justice مكتب an office.

3 Nouns of Trades ex:

حمّال	a porter	from	حمل to carry
نجار	a carpenter	"	نجر to plane
حلاق	a barber	"	حلق to shave
خيّاط	a tailor	"	خيّط to sew.

Some of the Nouns expressing trade are formed by affixing جي ex:
ساعاجي a watchmaker from ساعه a watch
قهواجي proprietor of a Coffee house from قهوا Coffee.
In order to express a native of any country a ي is affixed to the name of the country;
ex. شامي a Syrian from شام Syria
مصري an Egyptian from مصر Egypt.
Nouns of colours are derivatives which are

very artificially formed from Objectives and Verbs, and rarely met with in the writings of the Arabs except in poetry ex:

سودة the black (one) from اسود black from سود to be black.

The Arabic Noun has three Genders viz: the Masculine, Feminine and Common.

Masculine nouns are such as have neither a feminine signification nor termination ex:

رجل man بيت house باب door برج tower.

There are a few exceptions which have a feminine termination ex. فتى an infant خليفة a Successor

Feminine are, 1 Names of women ex:

مريم Mary, اخت Sister عروس bride.

2. Names of places towns and Provinces, ex: قسطنطينية Constantinople, شام Syria مصر Egypt, جزاير Algiers تونس Tunis.

3 Members of the body, ex: عين eye اذن ear رجل foot ذراع arm كتف shoulder;

Feminine are also the following nouns

1 Those which terminate in آ and a Hamza below etc. الحمرآء the red (one) fem.

الكبريآء the excellent (one)

2 All those which terminate in ة, مايدة a table مخدة a cushion رقبة a neck, قلعة a fortress

3 Such nouns as terminate in ى in the place of the quiescent letters ا, like بشرى good tidings ذكرى memory etc.

There are many other nouns which are feminine, which however practice only can teach

ex: ارض earth, شمس Sun, نفس Soul نار fire
Common Nouns are such as روح Spirit
طريق road حال condition etc: etc:
To change a masculine or common noun into a femine, the feminine termination ة, and sometimes آ and sometimes ي is to be affixed. ex: مسكين poor (masc:) مسكينة (fem:)
اعمى blind (masc:) عمياء (fem:) etc:
Some masculine nouns have different names for their respective feminine. ex.

رجل	man	مراة	woman
سردوك	cock	دجاجة	hen (Algerien).
ديك	cock	فرخة	hen

Some nouns of inanimated objects following nouns of places or persons are masculine in some and feminine in other countries.

Declension of Nouns

The Arabic Noun has three numbers viz: The Singular, Dual and Plural; it has only three cases the Nominative, Genitive and Dative, though the others as the Accusative the Vocative and the Ablative are also frequently employed; and like in the English it does not vary the termination for the different cases, but they are expressed in the Arabic like in the English by the aid of prepositions. viz من or مِنْ for the Genitive
ل for the Dative يا for the Vocative
and من for the Ablative

	Indefinite		Definite	
No.	ارض	earth	الارض	the earth
Ge.	ارض متا	of earth	الارض متا or من الارض	of the earth
Da.	لارض	to earth	لالارض	to the earth
Acc.	ارض	earth	الارض	the earth
Voc.	يا ارض	O earth	يا الارض	O the earth
Abl.	من ارض	from cart.	من الارض	from the earth

When the Genetive is governed by one or more nouns, then the one or more which govern do not take the article. as عبد التاجر Slave of the merchant. مفتاح باب بيت الصحبي the key of the door of the house of my friend.

Besides the prepositions in the above table of declension there are others frequently employed as عند with and على for the Accusative ايها instead of يا for the Vocative, and في and ب for the Ablative.

The three numbers are called by the Arabs the singular مفرد the Dual مثنى the Plural جمع

The Dual of the Masculine is formed by affixing ين to the Singular as كتاب a book كتابين two books رجل a foot رجلين two feet يد a hand يدين two hands

The Dual of the Feminine is formed in the same way, but when the feminine terminates in ة, then the ة is changed into ت as مراة a woman مراتين two woman. &c.

When the Dual governs the genetive it loses the final ن as: مدينتين البلد should be مدينتي البلد two cities of the country.

The Plural is either regular صحيح or Imperfect مكسر;

The regular plural masculine is formed by the addition of ين ex مسلم a Moslem مسلمين Moslems. This plural is only applicable to verbal adjectives or participles, to nouns terminating in ان and to nouns of habit and trade. ex سكران a drunkard سكرانين drunkards;

The regular feminine plural is formed by the addition of ات i e if the noun does not terminate in ة ex كتف shoulder كتفات shoulders. If the singular terminates in ة the ة is lost in the plural ex حاجة a thing حاجات things, لبّة a lioness لبّات lionesses.

If the radical before the last is an ا, it is changed into a و in the ex صلاة prayer صلوات prayers.

In the constructive case i e when the Dual or the Plural ending in ين is followed by a Genetive then the ن is lost ex عيني الاخوي the eyes of my brother instead of عينين الاخوي. ابنى السلطان the sons of the Sultan instead of ابنين السلطان..

The ن is likewise lost when a personal pronoun is affixed ex ابنيه instead of ابنينه his sons.

The rules which have been laid down for the formation of the irregular plural are very

numerous, but the exceptions are still more numerous and nothing but a long continued practice can enable the student to become familiar with the many varieties of plurals.

However the following rules will serve as a guide and are applicable at a great length.

Rules for the formation of the irregular Plural.

1st Rules for the formation of the plural of such nouns of which one of the radicals is either ا , و , or ي

1 By inserting an ا ; if the letter which precedes the ا of the plural is an ا , it is changed into a و شادي a monkey شوادي monkies (Algerien)

2d if the letter which follows the ا of the plural is either an ا or a و it is changed into ي ex: شكا sack شكاير sacks

فلوكه boat فلايك boats.

3 Nouns terminating in ا are words derived from other languages having the feminine termination ـه pl: ات have a و inserted for Euphony's sake between the ا of the singular and the ا of the plural

ex باشا Pasha pl باشاوات Pashas

باي Bey . بايات Beys

سما Heaven , سماوات Heavens.

4 Three

4 Triliteral nouns whose second letter of the singular is ا, change the ا of the singular into a ي in the plural ex:

دار	convent	ديار	convents
باب	door	بيوب	doors (or بابيت)
فار	mouse	فيار	mice

II. 1. Formation of plural by inserting و after the second letter; only applicable to triliteral nouns.

اصل	root	اصول	roots
بيت	house	بيوت	houses
شهر	month	شهور	months
سيف	sword	سيوف	swords

2 Formation of plural by insertion of ا without causing a change in the other letters; this rule is applicable to many tri- and fourlitteral nouns and adjectives ex

رجل	man	رجال	men
كبّه	pilot	كبّات	pilots
بيضه	egg	بياضه	eggs (or بيضات)

3 There is an other plural formed by the insertion of ا, but which is only applicable to nouns consisting of consonants

جبّانه	cimentary	جبابين	cimitaries
قبه,	a blow	قباب,	blows

4 There is an other formation of the plural only applicable to four-litteral nouns viz when terminating in ة the ة is changed in the plural into ي ex: قهوه coffee قهاوي plural.

1 When the plural ends in ي the father

changes into Kesra in the plural, and when it is Kesra in the singular then it changes into fatha in the plural.

All these rules are applicable to both nouns and adjectives, but there are others which are peculiar to adjectives.

1. When the adjective is formed by the insertion of a ى the ى is changed into an ا in the plural eg كبير great pl: كبار

طويل long " طوال

2 Adjectives of colour lose in the plural the initial ا eg ابيض white pl: بيض

احمر red pl حمر

3 Rule 2 is also applicable to adjectives of qualities eg احمق stupid pl حمق

4 Some of the adjectives relative to names of places or countries terminating in ى form their plural by taking the feminine termination ة.

The plural is often differently formed by different authors, and many of the tribes in Northern Africa and Asia have plurals peculiar to their respective tribes.

The Deminutive.

The Deminutive is formed by inserting a ى after the second radical eg

رجل a man رجيل a little man

عصفور a bird عصفير a little bird

كاس a cup كياس a little cup

however the Arabs prefer to employ the adjective eg رجل صغير a little man.

Chapter VIII

The Adjective

Adjectives are generally formed from verbs by the insertion of one of the quiescent letters ا و ي and their corresponding vowels eg كبير great from كبر to make great كثير much from كثر to multiply.

Comparative: The regular comparative is formed by prefixing an ا to the positive, and the quiescent letter by which the adjective has been formed from the verb, is known out eg:

positive كثير much, comparative اكبر more

" صغير small " اصغر smaller

" كبير great " اكبر greater

If the last letter of the positive is a quiescent letter, then it is changed into a ى in the comparative with fatha before it eg:

حلو sweet احلى sweeter.

but when both the second and the last letters of the positive are quiescent letters then they remain unchanged in the comparative, eg:

قوى Strong اقوى Stronger.

If the middle letter of the positive is a quiescent letter, and the word is derived from a verb whose second radical bears a Teshdeed ّ, as شديد tight, from شدّ to tighten, then it loses in the comparative the ى and one of its double radicals eg اشد tighter.

If the first letter of the positive is a quiescent

letter و or ى then they remain unchanged in the comparative ex: وسع broad اوسع broader.

The comparative requires always the preposition من after it, which supplies the place of the english than ex:

سليمان كان اكبر من داود Solomon was greater than David

سنان الفيل احسن من قرن Ivory is better than horn

Superlative. The superlative is formed and expressed 1. by placing the comparative after the noun which it is to qualify ex الله اكبر God is the Greatest.

2 By placing the article ال before the comparative ex: الاكبر the greatest الاحسن the best

3 By placing the comparative before the Genetive, ex: احسن الناس the best of men.

Chapter IX
The Numerals.

The Numerals are divided into Cardinal and Ordinal, and can be either of the Masculine or Feminine Gender.

1. Cardinal.

Masculine		Feminine
One	احد	احدى احدة
Two	اثنين	ثنتين
Three	ثلاث	ثلاث
Four	اربعة	اربع
Five	خمسة	خمس
Sig	ستة	ست
Seven	سبعة	سبع
Eight	ثمانية	ثمانى

تسع	تسعة	Nine
عشر	عشرة	Ten
حادي عشرة	احد عشر	Eleven
اثنتا عشرة	اثنا عشر	Twelve
ثلث عشرة	ثلثة عشر	Thirteen
اربع عشرة	اربعة عشر	Fourteen
خمس عشرة	خمسة عشر	Fifteen
ست عشرة	ستة عشر	Sixteen
سبع عشرة	سبعة عشر	Seventeen
ثماني عشرة	ثمانية عشر	Eighteen
تسع عشرة	تسعة عشر	Nineteen

From Twenty and upward there is no distinction in Genders.

عشرة الاف	10000	عشرين	20
احد عشر الف	11000	ثلاثين	30
مايةالف	100000	اربعين	40
مايتا الف	200000	خمسين	50
ربوات	1000000	ستين	60
etc. etc. etc.		سبعين	70
— — —		ثمانين	80
— — —		تسعين	90

مايه	100	عشرين	20
مايتين	200	ثلاثين	30
ثلاث مايه	300	اربعين	40
الف	1000	خمسين	50
الفين	2000	ستين	60
ثلاثة الاف	3000	سبعين	70
اربعة الاف	4000	ثمانين	80
خمسة الاف	5000	تسعين	90

The Arabs place the Units before the Tens in counting. eg:

احد واربعين	41	احد وعشرين	21
اثنين واربعين	42	اثنين وعشرين	22
ثلاثة واربعين	43	ثلاثة وعشرين	23
احد وخمسين	51	اربعة وعسرين	24
اربعة وستين	64	احد وثلاثين	31
خمسة وسبعين	75	اثنين وثلاثين	32
ستة وتسعين	96	ثلاثة وثلاثين	33
etc.		etc.	

اعشرين واحد and احد is sometimes written عشرون is sometimes written.

When those units which terminate in ة are followed by tens, then the ة is pronounced like ت eg اربعة عشر, fourteen, is pronounced Ar" bat-asher instead of arbah-asher.

احد is never employed before a noun in order to distinguish it as a unit; eg the English a house is not in Arabic احد بيت but simply بيت (see page 8).

But to express the adverb only the احد is employed after the noun eg قلم واحد one pen only.

The same rule as that above for احد is applicable for اثنين instead of which the Dual is employed.

2 Ordinal

Masculine		Feminine
First	اول	اولى
Second	ثانى	ثانية
Third	ثالث	ثالثة
Fourth	رابع	رابعة
Fifth	خامس	خامسة
Sixth	سادس	سادسة
Seventh	سابع	سابعة
Eight	ثامن	ثامنة
Ninth	تاسع	تاسعة
Tenth	عاشر	عاشرة
Eleventh	حادي عشر	حادية عسرة
Twelfth	ثاني عشر	ثانيه عشرة
etc.	etc.	etc.

Chapter X

The Pronoun

The Pronouns of the Arabic language are

divided into Personal, Demonstrative, Relative and Affixed Pronouns.

1 Personal Pronouns.

Singular			Plural	
1 I (comm.)	انا		1 we	نحن
2 thou (masc:)	انت		2 you	انتم
2 thou (fem:)	انتِ			
3 he	هو		3 they	هم
3 she	هي or ها		do do:	هن

The 3d pers pro. plural هنّ is generally employed by the learned Arabic writers and is found throughout the Koran.

2 Demonstrative Pronouns

This ذا masc: sing. ذي fem. sing.
do: هذا or هاذا " هذة or هاذة "

These هؤلاء masc. plur. هؤلاي fem. plur:
The former is employed for both persons and things; the latter only for persons.

That properly ذاك but for Euphony's sake a ا is inserted viz: ذالك, which ا however is left out by most of the writers

3 Relative Pronouns

Singular		Plural	
who or which masc:	الذي	- - - -	الذين
do do fem.	التي	" " " -	اللاتي

Common are: ما مَن اي ال

اي is interrogative eg اي بيت which house

من relative to persons eg: مَن هو who is he, &c.

ما relative to things eg: ابعث ما انا شريت send me what I have bought.

Note. The اي is sometimes placed after the substantive, eg: خبراي what is the news.

ال is relative when it precedes the active participle eg راح الكاتب the writer went, i.e. he who wrote went away.

Affixed Pronouns.

The affixed pronoun is a letter or syllable which is affixed to a noun or verb, and indicates the possessive case when affixed to a noun and the objective when affixed to a verb, eg: كتاب a book كتابي my book يضرب he will strike يضربني he will strike me; نظر he saw نظرك he saw thee. Sometimes ني is employed after the verb instead of (ي) and if it is affixed to the plural which ends in وا then the ا is suppressed, eg: ينظروني they shall see me.

The affixed pronouns are.

Singular			Dual		Plural		
1 com.	2 masc	3 masc	2	3	1 com.	2 masc	3 masc
ي	ك	ه	كما	هما	نا	كم	هم
	2 fem. ك	3 fem. ها او هي				fem. كنّ	هنّ

Nouns with affixed pronouns. eg:
قلم pen قلمي my pen; بيت house بيتك thy house; كتاب book كتابه his book; فسطان gown فسطانها her gown; جبن cheese جبننا our cheese هيكل temple هيكلكم your temple (masc) نعام Ostrich نعامكنّ your Ostrich (fem.) قطة cat قطتهم their cat (masc). قطتهنّ your cat (fem.).

Verbs with affixed pronouns, eg:
قال he said قالني he said to me
نظر he saw نظرك he saw thee
خان he betrayed خانه he betrayed him
شاف he saw يشوفنا he will see us
ضرب he struck اضربكم beat you
هان he dishonored تهونوهم you will dishonor them.

There is an other affixed form for the first person singular in the objective case viz لي ex جِبْ to bring اجبْلي bring to me (على to go up تعلي come up to me.

The affixed pronouns are also added to some of the prepositions and conjunctions ex:

من from مني from me منك from thee منهُ from him
مع with معي with me معك with thee معهُ with him
عند with عندي with me عندك with thee عندهُ with him
في in فيّ in me فيك in thee فيهِ in him
على upon عليّ upon me عليك upon thee عليهِ upon him
عليكُم upon you علينا upon us عليهُم upon them.

When the last letter of a verb or Noun is ى affected by a preceding fatha, then the ى is changed into ا before the affix ex فتى infant فتاها her infant; سقى to water سقى الجنينة he watered the garden; سقاهُ he watered it.

In the Dual the final ن is suppressed when a pronoun is affixed ex كتابين two books, كتابيهِ his two books etc.

There are a few words where a و requires to be inserted between the last letter of the word and the affixed pronoun ex اب father اخ brother ابوى my father ابوك thy father ابوه his father اخونا our brother, اخوكم your brother اخوهم their brother.

When the last letter of a word is ة it is changed into ت before the affix. ex

قلمة pens قلمتهُ his pens قلمتنا our pens.

Chapter XI

The Particle الحرف

The particle has no full signification except it is united either to a verb or noun. It includes the Adverb, Conjunction, Preposition and Interjection, and is divided into Conjunctive and Separate.

1st Conjunctive Particles

they are prefixed to nouns or verbs; they are:

ا ب ت س ف ك ل و

آ stands interrogatively before the verb and signifies "perhaps" eg آتروح برا perhaps you go out? آتريد الفطور perhaps you desire the breakfast. In the oral language يمكن is employed instead of آ.

ب is an abbreviation of بي (Hebr: בְּ) and corresponds in the most cases with the in of the Latin Ablative. Sometimes it signifies with.

eg 1. in بالهيكل انت تروح thou goest in the temple?
نبعدك بالكنيسه I shall follow thee in the Church.

2. with to denote an instrument with which something is done eg: ضربه بالعصا he strooke him with the stick; كتب بقلم صاص he wrote with a pencil.

3 with it is also employed as a conjunction i.e when it follows a verb eg راح اخوي بالتجر في السوق my brother went with the merchant to the market.

4 it is sometimes employed in exclamations eg بالدنيا by the world بالله by God etc.

ت is employed the same as ب in 4.

س is sometimes by writers put before present time to denote futurity eg ياكل he will eat سياكل he will eat afterward.

ف before a verb signifies now or then eg:
فينزل الحصان بالرجل Now it went down the horse

with the man. فجاء الباشى وبعده اناس كثير
how the Pasha came and after him a great multitude.

ك signifies "as" or "like" كان كرجل الذى انا نعرف
he was like the man whom I know.

طيب كاخوي as good as my brother.

Sometimes in the Oral language the كيف is more frequently employed طيب كيف الاخوي as good as my brother من هو كيف الله who is like God ?!

ل is employed / for the objective case
لي to me لك to thee له to him لنا to us etc:

جار neighbour جاري my neighbour لجاري to my neighbour.

2. it is sometimes used to express our infinitive
ex. راح في السوق ليشترى سرج he went to the market to buy a saddle.

3 it is also employed to express "in order that"
ex افا ضربته ليتنظر إن انا المعلم
I beated him to let him see (in order to make him to see) that I am master.

4 sometimes it follows the preposition إن for;
ex إن الله لكبير for God is Great.

و is a conjunction which answers to our "and"
and to the Hebrew ו conjunctive ex
الغنى والمسكين the rich and the poor
ذهبوا امي واختي وعمي ليشوفوا جارنا
My mother and my sister and my uncle went to see our neighbour.

The و is sometimes prefixed before the name of God ex: والله by God.

2. Separate Particles.

They are not united with other words.

They include the Adverb, Conjunction, Preposition and Interjection

I Adverb of place. الظروف المكانيه

1 Interrogatives eg: اين (which is an abbreviation of في اين) and is generally pronounced (فاين) where? هنا here? هناك there? من اين from where? من هنا from here? من هناك from there? الي towards? الي هناك towards there? الي اين towards where?

2 Affirmative انا اروح حيث انت تروح I shall go where thou goest.

Other adverbs are: يمين right, شمال left, فوق above, على upon, تحت below, اسفل low, وراء after, بعد after, قدام before (in reference to time and place). امام before (in presence of).

II Adverb of time.

بعد after, قبل before, الان now, حينيذ now, الى until قد already ابدًا never, حتى until لما when, منذ merely امبارح yesterday, اليوم to day نهارذي to day اذ when, اذا when. اذ indicates the past tense but when اذا stand before the past tense then it indicates the future both of them signify also for " eg:

اقرأ اذ اخي قرأ Read for my brother has read. اذا جبت كتوبك When I shall bring thy books.

قد never, or already is placed before the past tense, but قط which has the same meaning, is placed after the verb قد مات ابوي My father was already dead. ما سمعت منه قط I have never heard of him.

منذ or من nearly indicates the past eg:

ما رايتها منذ الشهر مضى I have not seen her nearly since last month.

Several of these are employed differently by Arab

ferent authors

III. Demonstrative Adverb حروف التنبيه.

ها نعوذا behold here. هانذة behold here. (fem.)
هانذه الشمس والقمر behold the sun and the moon.

IV. Interrogative Adverbs حروف الاستفهام.

هل ا, لعل, perhaps, for the sake, by chance,
هل ولا فلم perhaps not
لما لماذا شئ لاي why, for what reason.
لعل can have affixed to it all the personal pronouns as لعلي for my sake لعلك for thy sake لعله for his sake لعلها for her sake. The interrogative ا can be applied to all cases, but هل can be applied only in some cases viz: when the person acted upon is placed before the verb as ا ولد تقطع Perhaps thou wilt cut the child? or when two subjects acted upon follow the verb هل تضرب حبيبي ولد اخوك Perhaps you will beat my friend who is thy brother? the same rule is applicable before و ف and before the particle ثم.

V. Adverbs of affirmation حروف الايجاب والتصديق

نعم yes اي yes (اي is generally pronounced إي and sometimes يَ.
معلى certainly.

VI Advert of Negation حروف النفي

ليس ما لم لا all these signify 'no'.
ما is employed for the present and the past, and is placed before the verb as: ما يروح he does not go. ما سافر he did not travel.
لا is employed for the future لا يصدق he will not justify. It is also sometimes employed for the past, i.e when لا also follows the verb; لا تشغل ولا اكل he worked not and eat not. It is also placed before the

Imperative ex لا انزل do not go down.
لم when it is placed before the present it changes it into the future ex لم يتعلّم he learned not.
The others are but seldom employed, with the exception of ليس which is often substituted for the past tense of the verb to be and with the affixed pronouns can be conjugated and supply the place of the past tens of the verb to be in the negative form. ex ليس was not ليست I was not ليسوا they were not etc. etc.

Adverbs similar to Verbs
الحروف الشبيهة بالفعل

To these particles the above name has been given because in some instances they supply the place of the verb. viz:
ان ex: ان اسكندر كبير Indeed Alexander was great.
ان قالوا ان محمّد كتب القران They say that Mohamed has written the Koran.
لكن for or however; ex: ركب الخواجه لكن الخادم مشى The master rode however the servant walked.
In the following examples the above and others are united with ما, ex:
انّما Indeed that; لكنّما because that; ليتما he will give that; انّما in order that كانّما like as; لعلّما because that.
The following have the تنوين of fatha:
ابدًا ever or never; غدًا to morrow, معًا solely كثيرًا much; بعيدًا far; اذًا now; حسنًا good. جدًا vehemently; حكيمًا wisely etc. etc.
Others have the تنوين of the Kesra, viz: من فوقٍ (from above) من داخلٍ from within; من الان from now الي الان until now etc etc.
There are similar ones which however in the

in the oral language are employed without the تنوين ex من بعيد from afar من فوق from above من قريب near to بالعجل immediatly بالحق in truth على عادة according to order etc: etc:

Conjunctions

1 Copulative ف now و and ثم then حتي until and when ex فغرب الشمس والقمر طلع Now the sun went down and the moon rose.

ها الزارع خرج ليزرع فبينما هو يزرع فمنه ما سقط على الطريق فاتي طيور السماء واكلته.

Behold there went out a sower to sow and whilst he was sowing, now some of it fell upon the way and the fowels of heaven (the air) came and ate it.

فالذي يصبر حتي المسيح فهذا يخلص

Now he who shall endure (wait) to (until) the end shall be saved.

2. Disjunctive. اما , ام , او an; لا no; انا او انت . I or thou. هو ولا انت ex he and not thou.

It is necessary that he ascends or descent. يلزم يطلع او ينزل

There are others as بل nevertheless لكن because, likewise لكي in order that لو and لولا and except الا.

Observe. 1 The ان before the preterit gives it a future signification the same as often is the case in the Hebrew when the ו stands before the Preterit.

يا سعد ان جيت لهذا المقام ex

O Saad when thou shalt come to this place.

2 لو before the verb gives it the signification of the Imperfect of the conjunctive mood.

Prepositions

They are: من from or of, عن from or by,

لاجل because, حول nearly عند with (possessive)
مع with (copulative) بل or غير without الا except,
جوّا within بالقرب nearly الى toward على
upon فوق above بين between عبر across,
حاشا outside من اجل because كل all, برّا
far from.

Some of these prepositions as will be seen from former application in these pages, have several meanings according to the phrase in which they are employed.

Interjections

There are but few regular interjection the most frequent employed are the following viz:
يا O ; eg يا الله O God يا محمّد O Mohamed
يا يسوع O Jesus etc.
ويل woe ; eg الويل لي woe to me الويل لكم woe
to you etc:
There are others as اخ اف etc: but they are
very seldom employed.

Chapter XII

Substitute for Auxilliary Verbs.

The Arabic language has no complete auxiliary verb the only incomplete is كان يكون
It has only an imperfect and a future, but can at the same time be employed for performing other tenses etc: It is conjugated viz:

Preterit

Singular		Plural	
I was	كنت	we were	كنّا
Thou wast (masc:)	كنت	you were	كنتوا
Thou wast (fem:)	كنتِ	they were	كانوا
he was (masc:)	كان		
She was (fem:)	كانت		

Future

نكون تكون يكون	فكونوا تكونوا يكونوا

To express the present tense of the verb "to be" the particle إ is employed by many, but especially by the Arabs in Northern Africa to which they affix the personal pronoun. viz

Singular		Plural	
I am	انا	we are	احنا
thou art (masc)	انت	you are	انتم
thou art (fem)	انتي	they are	انهم
he is	انه		
she is	انهي		

There are two words more, viz the prepositions عند and مع which are employed to substitute the present tense of the verb "to have"; the personal pronouns are affixed to them; the former expresses possession the latter copulation

Singular	عند	Plural	
I have	عندي	we have	عندنا
thou hast	عندك	you have	عندكم
he has	عنده	they have	عندهم

	مع		
with me	معي	with us	معنا
with thee	معك	with you	معكم
with him	معه	with them	معهم

ex: (have you) inkstand دوايه وحبر وقلم معك
and ink and a pen with you?

Have you an inkstand دوايه وحبر وقلم عندك
ink and a pen?

In many cases the auxiliary is only understood without employing any of the above particles.
ex: What is the age of thy brother, كم سنه عمر الاخوك
litterally: How many years the age of thy brother.
How many trees in thy garden. كم شجر في جنينك
Have you small money? عندك فلوس صغيره
Have you small money? فلوس صغيره في
the literal sense of the latter is: "small money in?"

Chapter XIII

Syntax.

The rules of Syntax of the Arabic language differ to some degree from those of modern languages, and at first, the application of them seems to be very difficult and harassing to the European mind but by habitual reading and composing these difficulties may soon be overcome, and a short acquaintance with a native who knows no other language* but his own, will soon give a perfect insight into the difference between the composition of an Oriental and that of a European language. But on the whole let it be observed, that the general rules of Syntax are applicable equally to the Arabic as to other languages at least to a great extent.

But to guide the student, the following few rules and observations and examples are added, and in connexion with the exercises and conversations at the end of this Grammar, they will greatly facilitate the apparently difficult part of the Arabic idiom, and will enable the student to carry on the study of that language to a very great extent.

General rules. Verbs, Nouns, Pronouns, Adjectives etc: must agree in number, person and gender. eg the servant went راح الخدام

my sister wrote كتبت الاختي

the hen layed (eggs) باضت الفرخة

but when an other word comes between the verb and the object then the verb sometimes differs in gender eg غسلت اليوم المراة البيتي

The woman washed my house to day.

The object of the Verb can sometimes be plural whilst the verb by which it is governed is singular eg:

* Natives who are acquainted with European languages, attempt generally to give a European idiom to the student, instead of that of their own language.

فدخل العساكر في القلاعـــــــــة

Now the soldiers entered the Castle.

From these two rules and examples it will be seen that in such cases the verb is as it were impersonally employed

Nouns not expressing animat objects, when they are in the plural number, are governed by a verb of the feminine gender eg

الوديان بين اي تجري الانهـــــــــار

The Valleys between which the rivers flow.

but when they expriess animat objects, the verb agrees with them in gender in the past tense but differs sometimes in the future.

eg قالت المراه the woman Said.

الناس يكتبون The people shall write.

When a substantive has the definite article before it, the adjective by which it is qualified must have it also; the same rule is applicable to the substantive without the article.

eg القلم الطيب The good pen

رجل غني a rich man

A noun which is put in the possessive case by an other, takes the difficult article before it eg: دار الدوا house of medicine (Apothecary's shop)

باب المدينه The gate of the town

إبن السلطان the son of the Sultan

حصان الرايس the horse of the Admiral

The nominative of the verb is in the most cases put after the verb eg: اجاب يسوع Jesus answered

فقام يعقوب من بير سبع وحمل بنو اسرائيل يعقوب اباهم واولادهم ونساءهم في العجلات التي ارسل فرعون للحمله

"And Jacob rose up from Beersheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons

which Pharaoh had sent to carry him."

The Infinite is often added to the verb to express it more forcibly, sometimes the future is put after the present participle to impart the same force. e.g. Thou shalt surely die, موتا تموت ضربته ضربا I beaten him with

Respecting the punctuation and placing as well as changing of vowels, the Paradigms of the verbs will show how they are employed in that part of speech.

For the Nouns the Terminating vowels of the three cases are only given here, viz

Nominative كتابٌ Genetive كتابٍ Dative كتابً

The نونين is not employed in the Oral language.

As the rules to this particular branch would occupy an additional work like the present it is not possible to dwell more at large upon the subject within such a limited space as that of the present Grammar; whilst at the same time it is the experience of all Arabic scholars who are not confined to the Theory of the professors in European class rooms, that nothing will acquaint the Student so thoroughly with a language like that of the Arabic, than a short Theoretical and a long and really practical application.

الدواء يثقب الرخام

Exercises.

كل الناس الارض
كل ملوك الدنيه
رمل البحر
كيف الرجل
كيف هذه المراه
الاب والام واولادهم

اطلبوا السلام
اكرم من هو اكبر منك

راس الحكمه مخافه الله

نمرود بكر حام

السموات والارض خلقت

شجره الجنينه
يا ابني اصغ الي كلماتي
لا تجنحن الي اليامن ولا
الي الشمالي
الحكمة ابتنت لها
بيتا

ابونا الذي في السموات ليتقدس
اسمك. ليات ملكوتك.
لتكن مشيتك كما في
السماء كذلك على الارض.
خبزنا كفافنا اعطنا اليوم.
واغفر لنا خطايانا كما نغفر نحن
لمن اعطا الينا. ولا تدخلنا في
التجارب. لكن نجنا من الشرير.
لان لك الملكوت والقدرة والمجد
الي الابد امين.

البلاد الانكلترا بلاد الحرية
فيباح لكل احد فيها ان يعبد
خالقه على حسب ما يلهمه
ضميره

All the people of the earth.
All the kings of the world.
The sand of the sea.
Like the man
Like this woman
The father and the mother
and their children.
Seek peace.
Honour him who is greater than thyself.
The fear of the Lord is
the beginning of wisdom
Nimrod the first born of
Ham.
The heavens and the earth
were created
The tree of my Garden
O my son attend to my
words
Turn not to the right
nor to the left.
Wisdom has build to
herself a house.
Our Father who art in heaven
Hallowed be thy name.
Thy kingdom come. Thy
will be done in earth as
it is in heaven. Give us
this day our daily bread.
And forgive us our debts,
as we forgive our debtors.
And lead us not into temp-
tation, but deliver us from
evil. For thine is the king-
dom, and the power, and
the glory for ever. Amen.
England is the land of free-
dom, and every man is al-
lowed to worship his Maker
according to the dictates of
his conscience.

قيل ان محمّد عبد
abd Muhamad in Kyle
الملك الزيّات عمل
amal el-zayyath el-malk
تنور من حديد ومسامير
vam'samar khadeed min the nure
الى داخل ليعذب به
l'hoo l'yadabbi dachal ila
من يريد عذابه فكان
-g'hane adsabehoo yurieed min
هو اوّل من جُعل فيه
fihee djooal min awool hoo
وقيل له ذق ما
mah dook l'hoo vakyle
كنت تُذيق الناس
el-nas khoodeck kan'tt

It is said that Mohamed Abd El-Malk, the Oil-merchant made an oven of iron and put nails inside of it to punish in it whomsoever he desired with his punishment. Now it happened that he was the first who had entered into it, and it was said (i.e. the people said) to him taste that which thou gavest to be tasted by the world.

كان السيخ المعروف بالسيخ
الكرماني شاعر على زيّ القرّاء
عليل العينين وكان يصنع
الاكحال ويبيع الطالبين
فاشترى منه احد يوماً كحل
بدرهم وراى المشتري ان عينه
عليله فاعطاه درهمين وقال
هذا ثمن كحلك وهذا الاخر
لك اشتر به انت ايضاً
كحل وكحل عينك فاستحسن
الشيخ ❀

There was a Sheik who was known by the name of the Sheik of El-Kirmanie, he was a sangster according to the custom of the qoor; he was blind upon both eyes, his business was to sell Kkhal, and he sold it to the learned (Doctors). One day a person bought Kkhal from him for money, now when the buyer saw that he was blind upon his eyes he gave him two pieces of money and said; (giving the one) this is the price for thy Kkhal, (and giving the other) this is for thyself, go and buy Kkhal for it and Kkhal (blacken) thine eyes. Now the Sheik was much pleased with it.

ورفع يوماً الشيخ سهاب
الدين احمد بن عبد الحق
سوال في القهوة صورته ما

A question was started one day by the Sheik Shehad El-deen Achmed

قوللكم في شراب يسمّوة القهوة يجتمعوا عليه الجماعة يشربوه ويزعموا انّه جائز مع انه يترتب عليه مفاسد كثيرة فهل ذلك جائز أم حرام فاجاب بحرمتها وانها مسكرة وكتب على هذا السؤال جواب واسع.

Ben Abd El-Hhaq. The form of the question was: What do you say concerning the beverage which is called coffee, it attracts the multitude, they drink it and pretend that it is lawful, notwithstanding that it costs them much. Now is it lawful? But he answered that it was illegal and that it had the effect to intoxicate. Respecting this question he wrote an answer of considerable length.

حكايات (Muslimin Anecdotes)

غَزَالٌ وَأَسَدٌ

Extracts from المسلمين
The Gazelle & the Lion

غَزَالٌ مَرَّةً مِنْ خَوْفِهِ مِنَ الصَّيَّادِينَ، انْهَزَمَ إِلَى مَغَارَةٍ. فَدَخَلَ إِلَيْهِ الْأَسَدُ فَافْتَرَسَهُ. فَقَالَ فِي نَفْسِهِ: الْوَيْلُ لِي، أَنَا الشَّقِيُّ! لِأَنِّي هَرَبْتُ مِنَ النَّاسِ، وَوَقَعْتُ فِي يَدِ مَنْ هُوَ أَشَدُّ مِنْهُمْ نَائِشًا.

One day a Gazelle to escape the hunters, fled into a cave; a lion entered and tore it in pieces. Unfortunate creature that I am, said the Gazelle: In wishing to escape man, I fell into the hands of a still more cruel enemy.

هَذَا مَعْنَاهُ:

This is the moral

مَنْ يَفِرُّ مِنْ خَوْفٍ يَسِيرٍ فَيَقَعُ فِي بَلَاءٍ عَظِيمٍ.

He who seeks to escape a little danger, will throw himself into a greater.

أَرْنَبٌ وَلَبُوءَةٌ

أَرْنَبٌ مَرَّةً عَبَرَتْ عَلَى لَبُوءَةٍ قَائِلَةً لَهَا: أَنَا أُنْتِجُ فِي كُلِّ سَنَةٍ أَوْلَادًا كَثِيرَةً، وَأَنْتِ إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكِ وَاحِدًا أَوِ اثْنَيْنِ. فَقَالَتْ لَهَا اللَّبُوءَةُ: صَدَقْتِ غَيْرَ أَنَّهُ وَإِنْ كَانَ وَاحِدًا فَهُوَ سَبُعٌ.

هَذَا مَعْنَاهُ

أَنَّ وَلَدًا وَاحِدًا مُبَارَكًا خَيْرٌ مِنْ أَوْلَادٍ كَثِيرَةٍ عَاجِزِينَ.

The Hare & the Lioness

One day a hare passed close by to a lioness, and said to her "I bring forth a great number of young ones every year, as many as thou in thy whole life, thou bringest forth only two." "It is true replied the lioness I bring forth only one, but that is a lion."

This is the moral

One single child blessed is better than many useless.

اَلشَّمْسُ وَالرِّيحُ

اَلْبَرْدُ وَالْحَرُّ تَخَاصَمَا فِيمَا بَيْنَهُمَا مَنْ مِنْهُمَا يَقْدِرُ أَنْ يُجَرِّدَ الْإِنْسَانَ الثِّيَابَ. فَقَامَ الرِّيحُ، فَاشْتَدَّتْ بِالْهُبُوبِ وَعَصَفَتْ جِدًّا. فَكَانَ الْإِنْسَانُ إِذَا اشْتَدَّتْ هُبُوبُ الرِّيحِ ضَمَّ ثِيَابَهُ

The Sun & the Wind

The cold and the heat disputed one day together about which of the two could divest a man of his clothes. the wind unchained itself and got up a great tempest; now when the man felt the wind menace he put his cloak around him and enveloped himself altogether in it in order that the fury

إِلَيهِ وَٱلتَفَّ بِهَا مِنْ كُلِّ
جَانِبٍ. فَلَمْ تَقْدِرِ ٱلرِّيحُ
عَلَى خَلْعِ ثِيَابِهِ مِنْ جَسَدِهِ
بِشِدَّةِ عَصْفِهَا. فَلَمَّا أَشْرَقَتِ
ٱلشَّمْسُ وَٱرْتَفَعَ ٱلنَّهَارُ
وَٱشْتَدَّ ٱلْحَرُّ وَحَمِيَتِ
ٱلرَّمْضَاءُ، فَخَلَعَ ٱلْإِنْسَانُ
ثِيَابَهُ وَحَمَلَهَا عَلَى كَتِفِهِ
مِنْ شِدَّةِ ٱلْحَرِّ.

هَذَا مَعْنَاهُ

مَنْ كَانَ مَعَهُ ٱلْإِتِّضَاعُ
وَحُسْنُ ٱلْخُلُقِ، يَنَالُ
مِنْ صَاحِبِهِ مَا يُرِيدُهُ.

أَمْثَالُ ٱللُّقْمَانَ

(the tempest) might have less effect upon him; but when the day commenced and the Sun appeared, the heat became so intense that the earth burned; the man then took of his cloak and carried it upon his shoulders.

This is the moral:

Who combines modesty and gentleness of character will obtain all from his friend what he desires.

Extracts from fables of Lockman.

الى من حزتنى ريحة اشواقه
وطاب لى العيش عند زيارته
المحب الاعظم الذى هو
محبوب عند الله وعند الناس
على طرافته وسياسته
وعقله السلام عليك من
فلان امّا بعد كيف انيت وكيف
كان حالك فان سالت على
فانى بخير احمد الله واشكره
فالان هذه البراه كتبتها
اليك لرجل فاضل من
احبابى اراه ان يخرج نحوس

To him to whom the breath of friendship causes me emotion; life is agreable to me at the moment when I visit him; to the very affectionate, the very great, to him who is beloved by God and of men, for his grace, his wisdom and his intelligence, peace be to you from such a one; and then after

وفي خروجه ياتي اليك
فاحب منك ومن قضاك
الكريم ان تلقاه وتنزله
وتضيّفه على احسن حال
والبعير الذي تعمله معه
لوجه الله ولوجهي والسلام

how are you? if you are interested in me, I will tell you that I am in good health, that I praise God and render thanks unto him. I write to you this letter by an excellent man (whom I count among my friends) and who is one of my friends; he desires to make a tour; during his excursion he will go to see you; I beg of you to receive him, to grant him a place and as a host to treat him well. The good which you do him will be for the love of God and on my behalf, and peace.

Letter of recommendation, Extract from the "Secretaire Algerien"

اشارة الجمل

The Camel

فقال الجمل ايها الواغب
في السلوك. الى منازل
الملوك, ان كنت تعلمت
من الكلب زهدا وفقرا,
فتعلم مني جلدا وصبرا,
فان من توسد الفقر وجب
عليه معانقة الصبر, فان
الفقير الصابر معدود في
الاكابر, ها انا احمل

Thou who desirest to walk in the road which leads to the palace of the kings said the camel, if thou hadst learned abstinence and voluntary poverty from the dog; now learn from me firm-

الاحمال الثقال, واقطع
المراحل الطوال, واكابد
الاهوال, واصبر على مر
النكال, ولا يعترينى في
ذلك ملال, ولا اصول صولة
الارذال, بل انقاد للطفل
الصغير, ولو شيت لاستصغر
على الامير الكبير فانا الذلول
الذى للاثقال حمول, وفي
الاحمل ذمول, ولست
بالخائن ولا بالملول, ولا
بالصائل عند الوصول,
ولا بالمائل عن القفول, اقطع
في الوحول, ما تعجز عنه
صناديد الفحول, واصابر
في ظما الهواجر وفي
الحاجر لا احول فاذا
قضيت حق صاحبي,
وبلغت ماربي, القيت
حبلى على غاربي, وذهبت
البواى, واكتسب من

ness and patience; he who is decided to embrace voluntary poverty, ought to apply himself also to the acquirement of patience; for the poor man endowed with this virtue has a right to be counted among the rich. Laden with heavy burdens I finish the longest journey, I brave the dangers of the desert, and I support with patience the hardest treatment, without allowing any thing to discourage me; I do not rush into the march like one that is mad, but I suffer

المباح زادی ، وان سمعت
صوت الحادی ، سلمت الیه
قیادی ، واوصلت فیه
سهادی ، ومددت عنقی
لبلوع مرادی ، فان ضللت
فالدلیل هادی ، وان زللت
اخذ بیدی من الیه انقیادی
وان ظمئت فذکر
الحبیب مائ وزادی فانا
المسخر لکم باشارة
وتحمل اثقالکم ، فلا ازال
بین رجله ومقام ، حتی
اصل الی ذلك المقام ۞

myself to be led by a
little child, whilst if
I wished it, I could re-
sist the strongest man.
Mild and obedient in
character, I carry the
burdens and the baggage
divided into two e=
qual parts; I am
neither perfidious nor
easily disheartened,
having succeeded in
overcoming all obstacles;
but I am not therefore
more presumptuous, and
difficulties do not make
me turn back on my
way. I plunge boldly
into the dirtiest and
most slippery paths,
which the most intrepid
travellers themselves fear
to encounter. I bear with
patience the burning
thirst of the South, and
never depart from the
line traced out for me.
After having fulfilled
my duty to my master,
and reached the end of
my journey, I throw
my halter behind me and
go into the fields, taking
for my nourishment that
which belongs to the first
comer, of which one can
possess oneself without
the least scruple; but if
suddenly I hear the voice
of the camel-driver, I
again yield him my
halter, depriving myself
of the enjoyment of sleep,

and advance my neck forwards in order to attain my aim; If I wander astray my guide directs me; if I make a false step, he comes to help me, if I am hungry the name of my friend is my nourishment and my water.

Extract from
The book of Allegories and Morals from the Knowledge of the birds and flowers by the Sheik the learned Ass El-Deen Son of the Servant of peace, Son of Mehmed Son of Chramen the holy one, favoured of God the Highest.

Destined to the service of man, according to a passage in the Koran where God says "He carries your burdens," I do not cease to be journeying on foot until I arrive at the point where the pilgrimage of life finishes.

كتاب كشف الاسرار
عن حكم الطيور والازهار
تاليف الشيخ العالم عزّ الدين
بن عبد السلام ابن احمد بن
غانم المقدسى رحمه الله
تعالى.

When the child of a servant of God dies, (God be exalted) he says to his angels: You have taken the child of my servant; they answer: yes; He adds again; who has told you this? they then answer: he has uttered thy praise, and has desired to return to thee. Now God (let him be exalted) says to them; build for my servant a palace in heaven, and call it The house of praise.

Extract from "Manners and customs of the Arabs by the Imam El-Ess'yooth.

اذا مات ولد العبد قال الله
تعلى لملايكته قبضتم
ولد عبدى فيقولون نعم
فيقول قبضتم ثمرة
فواده فيقولون نعم
فقول ما دا قال عبدى
فيقولون حمدك واسترجع
فيقول الله تعلى ابنوا لعبدى
قصرًا فى الجنه وسموه
بيت الحمد.

في البدء خلق الله السموات والارض. وكانت
الارض خربةً وخاليةً وعلى وجه الغمر ظلمةٌ
وروح الله يرفُّ على وجه المياه. وقال الله
ليكُنْ نورٌ فكان نورٌ. ورأى الله النور انهُ
حَسَنٌ. وفصل الله بين النور والظلمة. ودعا
الله النور نهارًا والظلمة دعاها ليلًا. وكان مساءٌ
وكان صباحٌ يومًا واحدًا.

وقال الله ليكُنْ جلدٌ في وسط المياه. وليكُنْ
فاصلًا بين مياهٍ ومياهٍ. فعمل الله الجَلَد وفصل
بين المياه التي تحت الجَلَد والمياه التي فوق
الجَلَد. وكان كذلك. ودعا الله الجَلَد سمآءً وكان
مساءٌ وكان صباحٌ يومًا ثانيًا.

وقال الله لتجتمع المياه تحت السمآء الى مكانٍ
واحدٍ ولتظهر اليابسة. وكان كذلك. ودعا
الله اليابسه ارضًا. ومجتمَع المياه دعاهُ بحارًا.
ورأى الله ذلك انهُ حَسَنٌ. وقال الله لتنبِتِ
الارض عشبًا وبقلًا يبزر بزرًا وشجرًا ذا ثمر
كجنسهِ بزرهُ فيهِ على الارض. وكان كذلك.
فاخرجت الارض عشبًا وبقلًا يبزر بزرًا كجنسهِ
وشجرًا يعمل ثمرًا بزرهُ فيهِ كجنسهِ. ورأى الله
ذلك انهُ حَسَنٌ. وكان مساءٌ وكان صباحٌ يومًا ثالثًا.

Genesis I. v. 1—13

في البدي كان الكلمة والكلمة كان عند الله
والله هو الكلمة. كان هذا في البدي عند الله.
كلّ به كان وبغيره لم يكن شي ما كان.
به كان الحياة والحياة هي نور الناس. والنور
اضاءَ في الظلمة والظلمة لم تدركه. كان انسان
أُرسل من الله اسمه يوحنّا. هذا جاء للشهادة
ليشهد للنور ليومن الكلّ بيده. لم يكن هو
النور بل ليشهد للنور. كان النور الحق الذي
يضي لكلّ انسان آت الي هذا العالم. في
العالم كان والعالم به كوّن والعالم لم يعرفه.
الي خاصّته جاءَ وخاصته فلم تقبله. فامّا
الذين قبلوه فاعطاهم سلطاناً ان يصيروا بنى
الله الذين يومنون باسمه. وليس هم من دم ولا
من هوي لحم ولا من مشيه رجل لكن ولدوا من
الله. والكلمة صار جسداً وحلّ فينا ورأينا
مجده مجدًا مثل الوحيد الذي من الاب ممتليا
نعمه وحقّا. يوحنّا شهد من اجله وصرخ وقال
هذا الذى قلت انّه من ياتى بعدي كان قبلي
لانّه اقدم منّي. ومن المتلايه نحن باجمعنا
اخذنا ونعمة بدل نعمه. من اجل انّ الناموس
بموسي اعطي والنعمه والحق وجبا بيسوع المسيح

John I. v. 1—18.

بِسْمِ ٱللَّهِ ٱلرَّحْمَنِ ٱلرَّحِيمِ.
١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَالَمِينَ.
٢ ٱلرَّحْمَنِ ٱلرَّحِيمِ. ٣ مَالِكِ
يَوْمِ ٱلدِّينِ. ٤ إِيَّاكَ نَعْبُدُ
وَإِيَّاكَ نَسْتَعِينُ. ٥ ٱهْدِنَا
ٱلصِّرَاطَ ٱلْمُسْتَقِيمَ. ٦ صِرَاطَ
ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ.
٧ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ
وَلَا ٱلضَّالِّينَ

In the name of the most merciful God.
1. Praise be to God the Lord of the Universe.
2 The most merciful.
3 King of the day of judgement.
4. Thee we serve, and thee do we ask for assistance.
5 Direct us in the way of the upright.
6 The path of those to whom thou hast been gracious.
7 Not of those with whom thou art angry, nor of those who go astray.

Koran. Ch. I.

إِذْ قَالَتِ ٱلْمَلَآئِكَةُ يَا مَرْيَمُ
إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى
ٱبْنُ مَرْيَمَ وَجِيهًا فِي ٱلدُّنْيَا
وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ.
وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ
وَكَهْلًا وَمِنَ ٱلصَّالِحِينَ. قَالَتْ
رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ
يَمْسَسْنِي بَشَرٌ قَالَ كَذَلِكِ
ٱللَّهُ يَخْلُقُ مَا يَشَآءُ إِذَا قَضَى
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
وَيُعَلِّمُهُ ٱلْكِتَابَ وَٱلْحِكْمَةَ

When the angels said: O Mary, indeed God sendeth thee good tidings, the word from himself, his name shall be Jesus the Messiah, the son of Mary, honourable in this world and in the world to come, and among those who come near to God; he shall speak to men in the cradle, and in his manhood; and he shall be of the righteous. She answered, Lord how shall I have a son, since no man has touched me? he said (the angel); thus God has created that which he pleaseth: when he appoints a thing, he only says, Be, and it is: God shall teach him the Scripture, and wisdom, and the law, and the Gospel, and shall make him his apostle to the

وَٱلتَّوْرَاةَ وَٱلْإِنْجِيلَ وَرَسُولاً
إِلَى بَنِي ٱسْرَآئِلَ أَنِّي قَدْ
جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي
أَخْلُقُ لَكُمْ مِنَ ٱلطِّينِ
كَهَيْئَةِ ٱلطَّيْرِ فَأَنْفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ ٱللَّهِ
وَأُبْرِئُ ٱلْأَكْمَهَ وَٱلْأَبْرَصَ
وَأُحْيِي ٱلْمَوْتَى بِإِذْنِ ٱللَّهِ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا
تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ
فِي ذَلِكَ لَآيَةً لَكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ.

children of Israel; verily (he shall say) I come unto you with a sign from your Lord; for I will make before you, of clay, as it were the figure of a bird; then I will breathe thereon, and it shall become a bird, by the permission of God; and I will prophesy unto you what ye shall eat, and what ye shall lay up for store in your houses.

Koran, Chapter III
v. 40—44.

ايها ابنين اسمعوا ادب
الاب واصغوا ليعرفوا فقها.
لاني اهب لكم هدية
صالحة فلا تهملوا شريعتي.
فاني كنت ابنا لابي مدللا
ووحيدا في وجه امي.
وكان يعلمني ويقول فليقبل
قلبك قولي احفظ وصاياي
فتحيا. Prov. IV. v. 1—4.

O children hear the instruction of a father, and attend to know understanding.

For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother etc. etc.

Vocabulary

A			
Acquire v.	حصّل	Bring v.	جاب
Acquirement	تحصيل	Brush v.	فرش
Act v.	فعل	Build v	بَنَى
Act s.	فعل	Building s.	بناء
Amount v.	يبلغ	Burn v.	حرق
Amount s.	مبلغ	Buy v.	شرى
Angry (to be) v.	غضب	Call v.	دعا
Anger s.	غيظ	Carry v.	حمل
Advance v.	تقدّم	Change v.	صرف
Advise v.	نصح	Charge v.	طلب
Advisee s.	مشورة	Clean v.	نظف
Afflict v.	غمّ	Come v.	جا
Affliction s.	حزن	Command v.	امر
Afraid (to be) v	خاف	Conceive v.	عقل
Answer v.	جاب	Cry v.	صرخ
Answer s.	جواب	Curse v.	شتم
Appear v.	ظهر	Dance v.	رقص
Appearance s.	ظهور	Deceive v.	غش
Arrive v.	وصل	Deliver v.	سلم
Ask v.	سال	Demand v.	طلب
Assemble v.	جمع	Desire v.	راد
Assembly s	جموع	Die v.	مات
Bake v	خبز	Dine v.	غدّى
Baker s.	خبّاز	Dinner s.	غداء
Beat v.	ضرب	Dirty (to) v.	وسخ
Begin v.	بدا	Divide v.	قسّم
Beginning s	بدء	Do v.	عمل
Believe v.	امن	Doubt v.	شك
Bestow v.	انعم	Dress v.	لبس
Bind v.	ربط	Drink v.	شرب
Blacken v.	سود	Embark v.	ركب
Bless v	بارك	Enter v.	دخل
Blessing s.	بركة	Escape v.	هرب
Boil v	سلق	Excuse v.	عذر

عطّل	Interrupt. v.	روّض	Exercise v.
وسط	Intervene v.	رقب	Expect v.
بدع	Invent v.	ترقّب	Expectation s.
ابتدع, مبدع	Invention s.	سقط	Fall v.
بقط	Join v	صام	Fast v.
فرح	Joy v	صوم	Fast s.
فراح	Joy s.	احش	Fuel v.
حكم	Judge v.	وجد	Find v.
صدق	justify v.	سوّط	Flog v.
مسك	Keep v	طار	Fly v.
باس	Kiss v	تبع	Follow v.
قتل	Kill v	نسي	Forget v.
عرف	Know v	غفر	Forgive v.
ضرب, دق	Knock v	قلى, حمّر	Fry v.
رفز	Kick v.	ربح	Gain v.
شغل	Labour v.	كسبت	Gain s
قعد	Lay v.	عطى	Give v
ضحّق	Laugh v.	راح	Go v
علّم	Learn v.	ذهب	Go v
عالم	Learned s	حكم	Govern v
خلّى	Leave v.	حكومة	Government s.
برق	Lighten v.	حاكم	Governor s.
برق	Lightening s.	نعم	Grant v.
حيى	Live v.	رشد	Guide v
عاش	Live v	مرشد	Guide. s.
نظر	Look v	وقف	Halt v.
حبّ	Love v.	بغض	Hate v
عمل	Make v	سمع	Hear v
زوّج	Marry v.	نصر	Help v
تزويج	Marriage s.	منع	Hender v
عنى	Mean v.	رجى	Hope v
قاس	Measure v.	رجاء	Hope v
حلب	Milk v	جلب	Import v
حليب, لبن	Milk s	ضمن	Include v
حزن	Mourn v	خبر	Inform v
سمر	Nail v.	ورث	Inherit

حسب	Reckon v.	مسمار	Nail s.
عرض	Refuse v.	لزم, احتاج	Need v.
فرح	Rejoice v.	عدد	Number v.
بقى	Remain v.	طعم	Nurse v.
ذكر	Remember v.	رضاعه	Nurse. s.
تاب	Repent v.	طاع	Obey v.
لزم	Require v.	اذعان	Obedience s
رجع	Return v.	لزم	Oblige v.
ركب	Ride v	كبر	Obstinate v.
جرس	Ring v.	ذبح	Offer v.
قام	Rise v.	فتح	Open v.
جرى	Run v.	غلب	Overcome v.
سرج	Saddle v.	عبّا	Pack
سافر	Sail v.	عبر	Pass over v.
كرين	Sacrifice v.	هلك	Perish v.
ملح	Salt v.	داوم	Persevere v.
ملح	Salt s.	وضح	Plain v.
خلص	Save v.	موضح	Plain s.
قال	Say v.	غرس	Plant v.
ختم	Seal v.	لعب	Play v.
ختام	Seal s	صلّى	Pray v
طلب	Search v.	صلاة	Prayer s.
فتش	Suck v.	حمد	Praise v.
راى	See v	سار	Proceed v.
باع	Sell v	ولد, اثمر	Produce v
رسل	Send v	لفظ	Pronounce v.
خدم	Serve v	عقب	Punish v.
خدام	Servant s	بعد	Pursue v.
خاط	Sew v	نزع	Quarrel v.
حلق	Shave v	سأل	Question v.
غلق	Shut v	طمان	Quiet v.
مرض	Sick (to be) v	مطر	Rain s
سكت	Silence v	رفع	Raise v
جلس	Sit v.	قرأ	Read v.
نام	Sleep v.	عصى	Rebel v.
نوم	Sleep s	قبل	Receive

Whiten v.	بيض	
Wipe v.	مسح	
Wish v.	راد	
Witness v.	شهد	
Witness. s.	شهاده	
Wonder v.	عجب	
Work v.	شغل, عمل	
Wrap. v.	لف	
Wring v.	عصر	
Write v.	كتب	
Writer s.	كاتب	
Writing s.	كتوب	
Wound v.	جرح	
Wound s.	جرحه	

The human body and its members.

Body	جسد, اجساد
Head	راس, رؤوس
Hair	شعر شعور
Face	وجه وجوه
Cheek	خد خدود
Ear	اذن اذان
Eye	عين عيون
Nose	نف انف
Nostril	منخر مناخير
Mouth	فم افمام
Tooth	سن سنان
Tongue	لسان السن
Beard	لحيه لحى
Moustache	شارب شوارب
Neck	رقبه رقاب
Throat	حلق
Shoulder	كتف اكتف
Back	ظهر ظهور
Side	جنب اجناب
Rib	ضلع ضلوع

Smell v.	شم, ريح
Smoke v.	دخن شرب
Speak v.	كلم
Spell v.	هجى
Stand v.	قام
Steal v.	سرق
Stop v.	وقف
Study v.	درس
Saw v.	نشر
Swallow v.	بلع
Swear v.	حلف
Take v	اخذ
Taste v.	ذاق
Taste s	ذوق
Teach v.	علم
Teacher s.	معلم
Throw v.	رمى
Thunder v.	رعد
Thunder s.	رعد
Tie v.	ربط
Translate v.	رجم
Travel v.	سافر
Traveller. s.	مسافر
Uncover v	كشف
Understand. v.	فهم
Unite v.	احد
Value v.	ثمن
Visit v.	زار
Wait v	صبر
Walk v.	مشى
Warm v.	سخن
Wash v.	غسل
Water v.	سقى
Weep v.	بكى
Weigh v.	وزن
Welcome v.	رحب
Welcome s.	مرحبا

Breast	صَدْر صُدُور	Fat	سمين
Bosom	بزّ بزاز	Stout	غليظ
Nipple	ثَدْي ثُدِيّ	Short	قصير
Stomach	مَعِدَه	Ugly	وحشر
Heart	قَلْب قُلُوب	Lame	اعرج
Liver	كَبِد	Hunchback	حدبى
Abdomen	بَطْن بُطُون	Blind	اعمى
Bowels	أَحْشَاء	Dumb	اخرشر
Bladder	بَوَالَه	Deaf	اطرشر
Arm	ذِرَاع أَذْرُع	Left-handed	اعسر
Hand	يَدّ أَيَادِي	Eunuch	طواشى
Elbow	كُوع كِيعَان	Weak	عَاجز
Finger	صُبع أَصَابع	Sickness	مرض
Nail	ظُفر أَظْفَار	Delicate	نحيف
Hip	فَخِذ أَفْخَاذ	Pain	وجع
Knee	رُكْبَه رُكَب	Lamentation	يوح
Leg or foot	رِجْل رِجْلين	Pale	اصفرار
Foot	قَدَم أَقْدَام	Vomit	طرشة
Bone	عَظْم عِظَام	Faint	غشى
Flesh	لحم or بَشَر	Swollen	ورمان, نفخ
Nerve	عَصَب اعاصب	Tumour	وَرَم
Artery	شُرْيَان شَرَايِين	Head-ache	وجع الراس
Vein	عِرْق عُرُوق	Eye Disease	مرض العين
Muscle	عَضَل عَضَلَات	Dispepsia	بشمه
Skin	جلد	Coliqne	مغيص
Blood	دَم	Dysentery	نريف الدم
Urine	بول	Worm	دود
		Small pox	جدرى
		Measels	حصبه
		Scrofula	خنازير
		Venerial Disease	مرض فرنكى
		Abcess	دمّله
		Ulcer	قرحه
		Suppuration	تقيّح
		Cough	سعله
		Saliva	ريق, بلغام

Qualities, Dilomnities, and Diseases of the human body.

Beauty, good	حسن
Beautiful	كويس
Good	طيب
Great	كبير
Small	صغير

A fan	مروحه
A watch	ساعه
Chain	سلسله
Bracelet	اساور اقرطه
Earring	خلق مراود
Necklace	قلاده
Linen	كتان
Cloth	جوخ
Muslin	شاشر
Silk	حرير
Cotton	قطن
Worsted	صوف
Fine	رفيع
Coarse	دون
Flannel	فلنلى
Gold	ذهب
Silver	فضه
Coral	مرجان
Tortoiseshell	باغه
Long	طويل
Short	قصير
New	جديد
Old	قدام
Black	اسود
White	ابيض
Yellow	اصفر
Red	احمر
Green	اخضر
Grey	ارماضى
Blue	ازرق
Violet	امور
Loose	عريض
Tight	صيق
Large	واسع
Expensive	غاليه
Cheap	رخيص

A cold	رشح
Ditt: with cough	نزله
Shivering	برودة وعشه
Feverish	حراره
Fever	حمّى
Foolish Ditt:	حنان
Fool	مجنون
Sweat	عرق
Scratch	حبثر
Leprosy	مجذوم
Plague	حبوبه, كُبّه
Pustule	جمره
A scald	حرقه
Paralysis	خُلام
Apoplexy	نقطه
Death	موت

Articles of Dress &c:

A coat	بغشر
Jacket	عفيرى
Hat	برنيطه
Jacket	زبون
Cloak	حرام بُرنوه
Trousers	لباس
Waistcoat	صديريه
Shirt	قميسه
Girdle	حزام
Gown	فسطان
Shift	قميسه النسا
Stockings	جوارب
Shoes	حذا
Boots	جزم
Slippers	بابوج
Handkerchief	منديله محرمه
Gloves	كفوف

مصباح	Lamps.
فحم	Coals
حطب	Wood
كبريت	Matches
فتيلة	Wick
رماد	Ashes
ماشك	Tongs
منفاخ	Bellows
مكنسه	Besom
شمع	Candle
معلقه, معرفه	Spoon
سكين	Knife
شوكه	Fork
صحن	Plate
ابريق القهوه	Coffee pot
ابريق الشاي	Tea pot
سلطانية	Bowl
فنجل	Cup.
قاسر	Bicher
قزاز	Bottle
گبايه	Glass
وعا السكر	Sugar basin

The Stable

السطبل	The Stable
عربيه	Carriage
عجل	Wheel
مقود	Halter
لجام	Bridle
سرج	Saddle
برذعه	Saddle
ركاب	Stirrups
حزام	Girths
صرع عنان	Rein
مشط	Curry-comb
مدود	Manger
غربال	Sieve

The house, it's parts and furniture.

House	بيت دار
Door	باب
Vestibule	عتبه
Steps	سلام
Hall	ايوان
Entrance	قبوة
Stairs	درج
Window	شبك
Balcony	مشربية
Terrace	سطيح
Roof	شقف
Room	محل, عود
Kitchen	مطبخ
Yard, outside	حوش
Court within	وست الدار
Blinds	مسبق
Bell	جرس
Lock	قفل
Key	مفتاح
Table	سفره مايده
Chair	كرسي
Armchair	كرسي قسند
Cushion	مخده
Carpet	سجاده
Straw-mat	حصير
Curtains	ستارة
Picture	صوره
Bookcase	مكتبيه
A Map	رسم الارض
Bed	فرشه
Mattress	طراحة
Cover	غدا
Towel	فوطه
Washbasin	مغسل
Soap	صابون
Candlestick	شمعه

Natural History

Animal Kingdom

Living creature	حيوان
Beast	بهيمه
Horse	حصان حيل
Mare	فرس
Donkey	حمار
Mule	بغل
Camel	جمل
Bull	ثور
Ox	بقر
Calf	عجل
Lamb	حروف
Sheep	غنم
Goat	معزه
Swine	خنزير
Dog	كلب
Cat	قطّ
Zebra	زرد
Stag	ايل
Gazelle	غزال
Monkey	قرد
Buffalo	جاموس
Giraffe	زرافه
Elephant	فيل
Hypopotamus	فيل البحر
Lion	سبع اسد
Lioness	لبوه اسدة
Boar	خنزير بري
Leopard	نمر ضبع
Hyena	ضبع
Jackal	ديب جقل
Wolf	ديب
Hare	ارنب
Mouse	فار
Jerboar	جربوع

Bird	طير
Wing	جناح
Feathers	ريش
Egg	بيض
Cock	ديك
Hen	فرخا, جاجا
Stork	جوينه, لقلق
Pigeon	حمام
Partridge	حجل
Swallow	سنونو
Raven	غُراب
Eagle	نسر
Ostrich	نعام
Serpent	حنشر
Frog	ضفدع
Lizard	حردون
Crocodile	تمساح
Fish	سمك
Louse	قمل
Flee	برغوت

Vegetable Kingdom.

Herb	عشب
Plant	نبات
Tree	شجر
Garden	جنينه, بستان
Field	حقل
Wheat	قمح
Barley	شعير
Maize	ذُرة
Rice	رز, رُز
Beans	فول
Onion	بصل
Garlic	ثوم

Potatoe	بطاطس	Stalk	قصله
Cabbage	قرومب	Branch	عصن عرق
Cauliflower	قرنبيط	Leaf	ورق
Leek	كراث	Twig	فرع
Carrot	جزر	Fruit	ثمر
Turnips	لفت	Ear	سنبله
Raddish	فجل	Blade	شدخ
Rhubarb	راوند	Halm	قصبه
Aniseed	انيسون	Straw	قشر
Fennel	شمر	Hay	دريس
Mint	نعناع	Cut Straw	تبن
Pepper	فلفل	Clover	برسيم
Cinnamon	قرفه		
Nutmeg	جوزة الطيب	Mineral Kingdom.	
Ginger	زنجبيل	Salt	ملح
Caraway	كراويا	Alum	شب
Cummin	كمون	Stone	حجر
Flower	زهر	Marble	رخام
Rose	ورد	Loadstone	معناطيس
Violet	بنفسج	Verdigrise	زنجار
Pink	قرنفل	Stucco	بورق
Geranium	جرانيوم	Sand	رمل
Hyacinth	سنبل	Gravel	حصا
Nut	جوز	Choak	طباشير
Cherry	كرز	Gold	ذهب
Apricot	مشمش	Silver	فضه
Peach	خوخ	Copper	نحاس
Mulberry	توت	Brass	برنج
Apple	تفاح	Iron	حديد
Almond	لوز	Steel	طلب تولاد
Fig	تين	Pewter	قزدير
Grapes	اعناب	Mercury	زيبق
Dates	بلح	Lead	رصاص
Orange	برتقال	Diamond	الماز
Pomegranate	رمان	Amethyst	مرتيسر
Lemon	ليمون	Jasper	يصب
Melon	بطيخ	Agate	يشم
Root	اصل	Crystal	مها
Trunk	قرمه	Cardonyx	عقيق

Minute	دقيقه

Musselman Months.

Moharam	محرم
Safer	صفر
First Rebia	ربيع الأوّل
Second Rebia	ربيع الثانى
First Djemadi	جمادى الأوّل
Second Djemadi	جمادى الثانى
Redjeb	رجب
Shaban	شعبان
Remdan	رمضان
Shooal	شوال
Qeadah	قعدة
Hadja	حجه

Days of the week

Sunday	نهار الاحد
Monday	يوم الاثنين
Tuesday	يوم الثلاثا
Wednesday	يوم الاربعا
Thursday	يوم الخميس
Friday	يوم الجمعه
Saturday	يوم السبت

God, Man and his relations.

God	الله
Lord	ربّ
King	ملك
Christ	مسيح
Mediator	وساطه
Man	ادم
Man	رجل
Woman	مراه
Father	اب
Mother	ام
Childern	اولاد
Boy	ولد

The world

The world	العالم
The earth	الارض
Mountain	جبل
Valley	وادي
Cave	مغاره
Plain	سهل
The sea	البحر
The waves	الامواجر
River	نهر
Spring	ينبوع
The wind	الريح
The clouds	السحاب
Rain	مطر
Thunder	رعد
Lightening	برق
The air	الهوا
The heavens	السماوات
The Sun	الشمس
Moon	قمر
Star	نجم
Light	نور
Darkness	ظلام

Time

Year	سنه
Spring	ربيع
Summer	صيف
Autumn	خريف
Winter	شتا
Month	شهر
Week	جمعه
A fortnight	جمعتين
Day	يوم
Day	نهار
Night	ليل
Hour	ساعه

عمه	Aunt	بنت	Girl
ابن الاخ	Nephew	زوج	Husband
بنت الاخ	Niece	زوجه	Wife
صاحب, حبيب	Friend	اخت	Sister
معلم, خواجه	Master	اخ	Brother
ستّه	Mistress	عم	Uncle

Dialogue.

I

صباح الخير.	Good morning.
مسا الخير.	Good evening
سلام عليك.	Peace be to you.
وعليك سلام	And to you peace
اشر٥ كيف حالك.	How do you do?
طيب وانت	Good; and you?
زوجتك, والادك, وكل.	Your wife, your children
في بيتك طيب.	and all your house, are
	they well?
كل طيب الحمد لله.	They are all well, the
	Lord be praised.
انت مريض.	Are you sick?
نعم٥ ايوا مريض كثير.	Yes very sick.
انت احسن.	Are you better?
شويه لكن ماشي كثير.	A little but not much.
منهُ الحكيمك.	Who is your Doctor?
فاين تسكن ذالوقت.	Where do you live now?
كريب السوق.	Close to the market
من هو جارك.	Who is your neighbour
تاجر كبير لكن ما نعرف	A great Merchant, but I
شي٥ انا ما نعرف إسمهُ.	do not know his name.
اي اعمل اخوك.	What does your brother?
هو كتاب مع الباي في	He is clerk with the Bey
بيت القمرق.	of the Customhouse.
من هو باشا ذالوقت.	Who is the Pasha now?

What are you doing to day?
I shall read a little and then I shall write a letter to my Uncle in Damascus
And afterward?
Afterward I shall go to the garden of the Governor.
I was there yesterday.
My children and my servant shall go there to morrow

اعمل ايش نهارك
نقرا شويه وبعد نكتب
مكتوب لعمي الذي
في شامه كبيره.

وبعد
وبعد نروح في الجنينه
الحاكم.

انا كنت هناك البارح.
الولادي وخدامي يروحوا
بكره غدوا.

II

Who knocks at the door?
I do not know, but will go down and see.
It is Mr N.
It is the servant of the Captain.
Has he a letter or not?
Tell Mr N to come in.
Come up and come in.
Sit down please
Take a chair
Bring a pipe and a cup of coffee and a tumbler of water.
Bring me a pen and ink.
What is the news to day about the war.
There is no news
Were there many travellers here in winter?
Yes, but they have all gone.
Thou went to day.

من هو يضرب على الباب
ما نعرف شي ننزل ونشوف

خواجه N
خدام متاع الرايس

عنده مكتوب او لا
قول خواجه N. ان يدخل.
اطلع وادخل.
اجلس قادر
اخذ كرسي
اجب تبنبك وفنجل
قهوه وكباية ماء

اجبلي قلم وحبر

خبراي نهارك من
الحرب
خبر ما في شي
كان هنا مسافر
كثير في وقت الشتاء
نعم لكن كل راح.
ثلاثه منهم راح نهارك

كام or قدّاش واحد فلوقه في شهرها
خمسه الوف غرش.
عمك عنده فلوقه كبيره
لا فلوقهُ صغيره
طيب شوف بعد واحد اكبر. لكن ماشي غلي كثير.

How much do you pay the month for a boat
Five thousand Piastes.
Has your Uncle a large boat?
No, his boat is small.
Very well look out for a larger one. but not too dear

III

روح في السوق
اشتري من شي ان لي شبك طيب ودخان
اشتري عايش or خبز، زبده، لحم، بيض، ملح شمعه، خردل، زيت، زيتون، شكره، لبن or حليب، جبن.
انا شريت كل
فاين الدكان الاحسن في المديفه
في السقه، الشارع كبير قريب الكنيسه الانكليسي.
تعلى معي
تقدر تقرا
انت تعرف تكتب وتحسب
عمرك اي
تفهم
طيب نفهمهُ
تبعدهُ من شي ان رجل طيب
كام or كلم or قداش ساعة
ما تعرف شي لكن يلزم موخرا، ليلتك سيعده

Go to the market
Buy for me a good pipe and Tobacco.
Buy Bread, Butter Meat, Eggs, Salt, a candle, Mustard Oil, Olives, Sugar Milk Cheese etc.
I have bought all.
Where is the best shop in the town.
In the great Street near to the English Church

Come along with me
Can you read?
Do you know to write and to count.
What is your age?
Do you understand?
I understood him well
Follow him for he is a good man.
What O clock is it?
I do not know, but it must be late, good night.

The End.

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Errata

page	3	line	16	for	ـّ	read	ـّ
"	4	"	25	"	بّ	"	بّ
"	7	"	5	"	سكون	"	سكون
"	14	"	7	"	فتح	"	فتح
"	18	"	26	"	وت	"	وت
"	19	"	12	"	وقا	"	وقا
"	33	"	14	"	in the	"	in the plural
"	36	"	28		عصفور		عصفور
"	49	"	3		قريب		قريب
"	"	"	15		يحلضر		يحلضر
"	53	"	1		فدحل		فدحل
"	"	"	22		رايق		رايق
"	55	"	12		سمجر		شمجر
"	57	"	8		حواب		جواب
				"	Auxilliary	"	Auxiliary
				"	litteral	"	literal

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